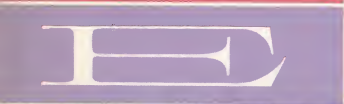




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March 1964

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## Contents for March 1964

## Volume 67, Number 3

## Church Features

The Editor's Page: "Because Our Redeemer Lives,"

President David O. McKay .....156

Your Question: "Baptism before the Coming of Our Savior in the Flesh,"

President Joseph Fielding Smith .....158

The Church Moves On, 150; Melchizedek Priesthood, 212; Presiding Bishopric's Page, 214.

## Special Features

The Church in the Orient, Gordon B. Hinckley

Presidents of the Missions in the Orient .....154

Prologue .....166

Japan .....168

China .....172

Korea .....179

Colored Pictures of the Orient .....177, 178, 184, 185

The Philippines .....186

Epilogue .....190

Colored Map: The Church in the Orient .....192-193

Beware . . . be aware of Labels, Margaret P. Childs .....194

How Effective Are the Questions You Ask? Ernest Eberhard, Jr. ....160

Genealogy: Pertinent Questions Answered .....164

The Spoken Word from Temple Square, Richard L. Evans .....198, 204, 210, 219

The Forces at Work while We Sleep, Ruth C. Ickerman .....211

Exploring the Universe, Franklin S. Harris, Jr., 145; These Times: Government and the Individual 1964; G. Homer Durham, 148; Letters and Reports, 152.

Today's Family: Florence B. Pinnock, Editor

As Changeable as a Spring Day .....216

That's What Grandmother Always Said, Eva Evans .....220

The Era of Youth .....225

The Last Word .....240

## Stories, Poetry

What Man Is This? Hazel M. Thomson .....162

Poetry .....154, 196, 198, 202, 206, 209, 211, 220, 224

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## CHURCH IN THE ORIENT 166 to 193

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## THE COVER

Photographs taken in Japan, Korea, Taiwan, Hong Kong, and the Philippines by Managing Editor

Doyle L. Green make up our cover

for this special issue on the Church in

the Orient. Top photo shows four young

Japanese members, Komatsubara

Kunioimi, Sakuma Fujiko, Narita Fujio

and Matsui Kazuo dancing in a park.

Left, center: Missionaries hold a street

meeting in Seoul, Korea. Left, bottom:

One of the first families to join the

the Church in the Philippines, Brother

Bruno P. Andrade and wife Gadofreda,

their son and daughter-in-law Benito

and Maria, and grandchildren Larry,

Evangeline, Mirasol, and Cynthia.

Right, center: Brother Hu Wei I of

the presidency of the North Taipei

Branch, Taiwan, visits a park with his

wife, Yu Nei Hsu and their daughters

Hsin Li, Ying Li, and Jai Li.

Right, bottom: Brother Ng Kat Hing

and family of the Tsun Wan Branch in

Hong Kong kneel in family prayer.

They are Sister Ng Pang Lai Har

and children Yip Lung, Yip Ling,

Shok Tim, Kam Tim, Yip Ping,

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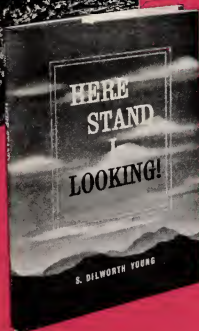
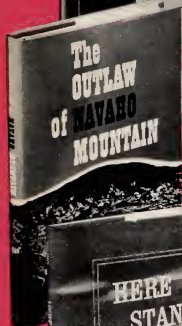
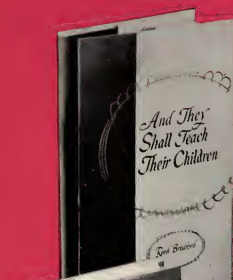
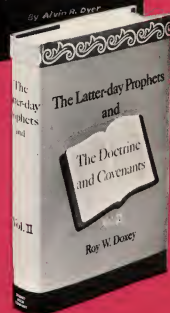
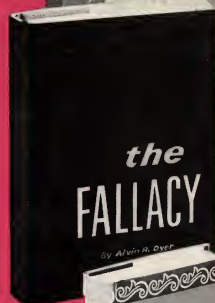
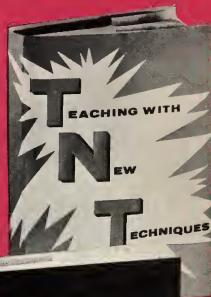
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## Government and the Individual 1964

THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe

The Republicans will meet in San Francisco; the Democrats, in Atlantic City. The two national conventions will nominate. The hunt for delegates is now on. It will continue until both conventions have done their work. The quadrennial pageant is a gigantic play in three acts. The curtain rose on Act I when Governor Rockefeller (R, NY) announced he would be a candidate for the republican nomination for President. Later Senator Barry Goldwater (R, Ariz.) announced his candidacy, as well as for re-election to the US Senate. Act I's scenes will include the various Presidential primaries, the effort to make and dominate the news, whether by press, radio, or TV, and by organized effort to round up delegates. Act I follows many prologues. It will proceed without intermission and will end with the conventions. Act I constitutes the pre-convention campaign. It is expensive. It is hard work, involving a variety of political armies. The best organization does not always win the pre-convention campaign. But a candidate is helpless without his private, political army, whose commanders and field forces were organized as cadres be-

fore the curtain rose. These private political hosts, embryo governments, face many tasks. But essentially the task, if a convention has 1,200 delegates, is to get 601 of them to vote for the chosen candidate. When the conventions adjourn, Act II begins. American politics now dispenses with the lowering and raising of the curtain between the pre-convention and the post-convention campaign. Television has seen to that. Even the pre-convention efforts of the convention winners blend into Act II. Nevertheless, Act II is real. It begins with the decision of nomination. It ends, also on television, with the announcement of the unofficial tabulated results on election night. This announcement is accompanied by the tragedy of concession on the part of the loser and the triumphant acknowledgment of victory by the winner. Everyone thereafter goes to bed, or nearly everyone. Then Act III begins. Act III is quiet. Sometimes the action is opaque, at best barely visible. Exceptions occur when the news media, usually by Thanksgiving, begin to announce new Cabinet appointees and White House staff

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members—if the winner is a new President. Otherwise, the general invisibility of Act III continues under a second-term President, the scenes lighting up occasionally with a change or two. Act III varies in its nature, therefore, more than its predecessors. For a newly elected President, Act III is a critical, busy time. From the veterans of his pre-convention political army, tested by the post-convention period, and others of his choice, he must choose the White House staff and the principle officers of government. There is a tendency for a winner to surround himself in the White House, as Mr. Kennedy did in 1961, with workers who began their labor during the prologue, and who kept the show running during Acts I and II. Often they are unknown to the general public. The Cabinet and other leading officers of government, on the other hand, generally include figures who are somewhat well-known, at least to segments of the public.

Act III ends on inauguration day. After the parade and the balls, the show is over. Life begins. The show is hard work. It tests physical, mental, and moral energy. It is expensive. The show carries its own responsibilities. But after the hard work of campaign politics, the responsibility of government begins. To govern wisely is more awesome than to campaign successfully.

In 1964 the role of government in the life of the individual may receive more philosophical attention than in some campaigns. Senator Goldwater has said that his candidacy for the Republican nomination was offered in order to make possible "a clear choice" on the question of "the extension of governmental power" versus "an emphasis on individual liberty." He did not suggest in his initial news conference of January 3, 1964, that it might be possible to

(Continued on page 200)



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## The Church Moves On

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**18** The First Presidency appointed Elders Delbert L. Stapley and Thomas S. Monson of the Council of the Twelve as advisers to the Mutual Improvement Associations. They succeed President N. Eldon Tanner of the First Presidency and Elder Ezra Taft Benson of the Council of the Twelve. Other advisers to the MIA now serving are Elder Alvin R. Dyer, Assistant to the Council of the Twelve, and Elder Robert L. Simpson of the Presiding Bishopric.

JANUARY 1964

**5** Elder Douglas H. Smith sustained as first counselor to President Harold M. Wright of the Hillside (Salt Lake City) Stake succeeding Elder Francis C. Bromley. Elder Arvel R. Milne sustained as second counselor succeeding Elder Smith.

**6** The First Presidency announced the formation of a new mission, later named the Cumorah Mission, from parts of the Eastern States Mission. Elder H. Lester Petersen was called as mission president with headquarters at Rochester, New York. President Petersen filled a mission in New Zealand some forty years ago. Currently he is serving as a member of the high council and as a seminary co-ordinator at Rexburg, Idaho. His wife, the former LuSeba Widdison, and three grandchildren who live with them will accompany him to this new field of labor. The Petersens have four sons. The area encompassed by this mission field has long been called the cradle of Mormonism.

**9** The resignation of Dr. Ernest L. Wilkinson as administrator of the board of education and president of Brigham Young University was announced. Later in the day the First Presidency announced the appointments of Elder Harvey L. Taylor as acting administrator of the board of education and Elder Earl C. Crockett as acting president of Brigham Young University.

**14** The First Presidency announced the appointment of Elder Ivan J. Barrett, instructor in religion at Brigham Young University, as president of the Northwestern States Mission succeeding President Don C. Wood. President Barrett has been a stake Sunday School superintendent, a member of the stake presidency of Zion Park (Utah) Stake, and has served as a member of three high councils. His wife, Minnie Rogers Barrett, and three of their five daughters will go with him to this mission assignment.

**15** The First Presidency announced that President Carl J. Beecroft, now serving as president of the Southeast Mexican Mission, is being transferred to the Chilean Mission where he succeeds President A. Delbert Palmer.

The First Presidency announced the appointment of Elder Ernest Seville Hatch of Colonia (Continued on page 221)

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## Letters and Reports



THIRTEEN EAGLE SCOUTS

Castro Valley Second Ward, Hayward (Calif.) Stake, now has thirteen Eagle Scouts. From Troop 738 they are (l-r) first row, Kirk Marsh, Rodney Christensen, Norman Phillips, Keith Blazin, Gordon

Johnson, Craig Reading; second row, William Ostler, Steven Hancock, Randall Parker, George Blazin, Scoutmaster; Kenneth Reading, Michael Dixon, James Franckum, and William Fisher.



ACHIEVERS

The Mia Maids of the Lapoint Ward, Ashley (Utah) Stake, had one hundred percent achievement in 1962. President of the young women is Velma Perry and Vera Bigelow is the teacher. The nine

achievers are Karen Lee, Mardean Lamb, Glenda Cox, Joan Winn, Sherry Nyberg, Nadean Huber, Rita Huber, Ann Harrison, and Cheryl Woolley.





**FIVE YEARS OF 100 PERCENT**

Darla Rae Woods of the Camarillo Ward, Santa Barbara (California) Stake was recently presented with her fifth individual award. The awards also represent 100 percent attendance at church meetings. She is in her fourth year of seminary work and plans to attend Brigham Young University in the fall.

#### ABOUT TEST BAN TREATY

I wish to commend you for your lead article in the November issue by Dr. G. Homer Durham on the Test Ban Treaty. Lack of clarity in thought on this subject is not only present among Americans in general but also among many LDS church members.

The future of civilization and human freedom are dependent upon our ability to defend our family, homes, and nation from the predatory advances of the Satan-inspired international communist conspiracy. Throwing away or limiting our "guns" without adequate inspection and control of the enemy, paves the way for ultimate enslavement.

To remain free in our present international jungle, we must also remain strong. We will not remain strong if we shackle ourselves by international agreement with gangsters who have repeatedly shown a complete disregard of any moral obligation to adhere to these agreements.

F. E. Woodhull, M.D.  
Anaheim, California



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- ☐ Selecting and Working With Your Church Architect

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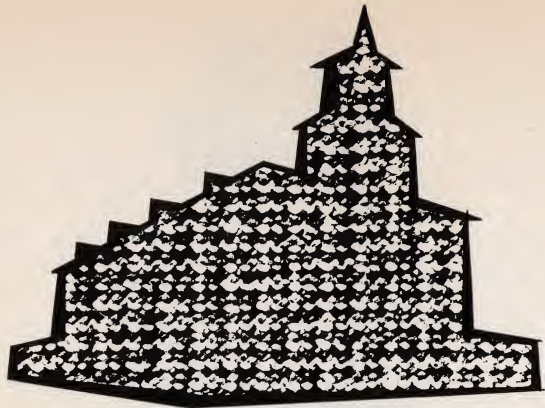
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1:35 p.m. Sacramento  
2:18 p.m. Marysville  
2:50 p.m. Oroville

Arrives Friday, April 3,  
5:25 a.m., Salt Lake City

## PRESIDENTS OF THE MISSIONS IN THE ORIENT

### Japanese Mission

|                     |                             |
|---------------------|-----------------------------|
| Heber J. Grant      | July 1901-Sept. 1903        |
| Horace S. Ensign    | Sept. 1903-July 1905        |
| Alma O. Taylor      | July 1905-Jan. 1910         |
| Elbert D. Thomas    | Jan. 1910-Oct. 1912         |
| H. Grant Ivins      | Oct. 1912-Feb. 1915         |
| Joseph E. Stimson   | Feb. 1915-March 1921        |
| Lloyd O. Ivie       | March 1921-July 1923        |
| Hilton A. Robertson | July 1923-Aug. 1924*        |
| Edward L. Clissold  | Oct. 23, 1947-Aug. 4, 1949  |
| Vinal G. Mauss      | Aug. 4, 1949-Sept. 10, 1953 |
| Hilton A. Robertson | Sept. 10, 1953-Aug. 1955    |

### Northern Far East Mission

|                     |                            |
|---------------------|----------------------------|
| Hilton A. Robertson | Aug. 1955-Nov. 1, 1955     |
| Paul C. Andrus      | Nov. 1, 1955-June 20, 1962 |
| Dwayne N. Andersen  | June 20, 1962-             |

### Southern Far East Mission

|                       |                             |
|-----------------------|-----------------------------|
| Harold Grant Heaton   | June 29, 1955-June 16, 1959 |
| Robert Sherman Taylor | June 16, 1959-Aug. 10, 1962 |
| Jay A. Quealey, Jr.   | Aug. 10, 1962-              |

### Korean Mission

|              |                |
|--------------|----------------|
| Gail E. Carr | June 19, 1962- |
|--------------|----------------|

\*While known organized missionary work ceased in Japan with the closing of the mission in 1924, a Japanese Mission in Hawaii was organized early in 1937 with Hilton A. Robertson as mission president. President Jay Clair Jensen succeeded him in August 1940. Edward L. Clissold became acting president January 31, 1943, and president April 13, 1944. On May 14, 1944, the name of the mission was changed to Central Pacific, and Castle H. Murphy was set apart as acting president. He was succeeded by Melvin A. Weening on February 11, 1946. The Central Pacific and the Hawaiian missions were consolidated into the Hawaii Mission April 1, 1950.

## PRAYER

BY REVA O. ANDERSON

*If I could pray as Jesus prayed  
With heart and soul and mind,  
If I could feel that God's pure love  
Was steadying my weak hand,  
If while I kneel in quiet peace  
His warm voice I could hear  
And know within my troubled heart  
His answer to my fear,  
How bright tomorrow's sun would  
shine,  
How light my cares would be,  
How gladly would I face the wrath  
Of all eternity.*

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*For I know that  
my Redeemer liveth,  
and that he shall  
stand at the latter  
day upon the earth*

**JOB 19:25**

He who can thus testify of the Living Redeemer has his soul anchored in eternal truth.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by the Christ, our Redeemer. To him this earthly career is but a day and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an Eternal Realm. When Mary and Martha saw their brother in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words: "... Lazarus sleepeth: ..."

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb—that after having mingled with others in the spirit world, his Spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, ascended a glorified soul to his Father—what benign peace would come to souls now troubled with doubt and uncertainty!

Establish it as a fact that Christ did take up his body and appeared as a Glorified, Resurrected Being, and you answer the question of the ages—"If a man dies, shall he live again?"

While it is true that knowledge of individual immortality does not depend upon the actuality of the resurrection of Jesus, yet the establishment of the fact that he arose from the grave and communicated with

## *Because Our Redeemer Lives*



THE EDITOR'S PAGE / BY PRESIDENT DAVID O. MCKAY

his disciples would furnish in many ways the strongest support of that hope.

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

Jesus the Christ is the one perfect man who ever lived. He came to redeem the world from sin. He came with love in his heart for every individual, with redemption for all. He, in rising from the dead, conquered death, and is now Lord of the earth.

How utterly weak, how extremely foolish is he who would wilfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death. He taught that an unsullied character is the noblest aim of life. He condemned hypocrisy and praised sincerity of purpose. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be. By always keeping our hearts pure, our actions will be in accord therewith.

If only men would "do his will" instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that "Christ is risen!"

The literal resurrection from the grave was a reality

to the disciples who knew Christ intimately. In their minds there was absolutely no doubt. They were witnesses to the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the Risen Redeemer.

The chief apostle, Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in him the Savior of the individual, for did he not say "... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), not the sacrificing of the individual for the perpetuation of the state, as it is regretfully the case in many parts of the earth.

The message of the resurrection is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words: "He is not here: He is risen."

Members of the Church of Jesus Christ are under obligation to make the sinless Son of Man their ideal. He is the one Perfect Being who ever walked the earth; the sublimest example of nobility; Godlike in nature; perfect in his love; our Redeemer, our Savior; the immaculate Son of our Eternal Father; the Light, the Life, the Way.

With all my soul I know that death is conquered by Jesus Christ. Because our Redeemer lives, so shall we!

**QUESTION:** *"In our discussion of principles of the gospel the point was raised as to why baptism for the remission of sins is mentioned in the Book of Mormon as an ordinance which the Nephites practised from the days of Nephi to the end of their history, that would be from 600 years before the coming of the Savior, while in the Bible there is no mention of baptism for the remission of sins until the coming of*

**ANSWER:** It is true that in the translations of the books of the Old Testament, the ordinance of baptism is not clearly defined as an ordinance of the gospel. However in the writings of Moses found in the Pearl of Great Price, we discover that baptism was one of the first commandments given to Adam after he was driven from the Garden of Eden. We read in the Book of Moses that after Adam and Eve were driven out of the Garden they were instructed by an angel who taught them the need of repentance and the remission of sins and that in due time the Savior would come to atone for their transgression.

In that instruction, we find the following:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only

## YOUR QUES- TION

ANSWERED BY  
**JOSEPH  
FIELDING  
SMITH**  
PRESIDENT OF  
THE COUNCIL  
OF THE TWELVE

*John the Baptist. It seems to us that if baptism was an ordinance required of people before the time of John, that surely there would be some indication that this was the practice. It was the view of some that baptism was something that belonged to the dispensation of Jesus and John and an ordinance given to Israel by revelation in the days of John the Baptist. Will you please clear this question for us?"*

Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all

things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

"And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

"And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are



in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

"And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man." (Moses 6:59-65.)

One of the responsibilities which the Lord has placed upon the members of The Church of Jesus Christ of Latter-day Saints is that they search the scriptures and lay up a store of knowledge, otherwise they cannot have the guidance of the Holy Ghost, notwithstanding they have been baptized and confirmed. Those who are ignorant of the gospel truths and unacquainted with the teachings that the Lord gave to the Fathers, cannot have the guidance of the Spirit of the Lord. Such people leave themselves open to temptation and deception by wicked, unscrupulous souls and are in grave danger of being led into folly and forbidden paths because they have no foundation in faith on which to build.

It is verily true that the Bible as it has come down to us has very little to say about baptism in the Old Testament. Yet there are passages in the writings of Moses and the old prophets which clearly indicate to the prayerful student that baptism was a principle which was practised all through the days of old Israel. When the temple of Solomon was built we read of a "molten sea," ten cubics from one brim to the other, it stood on the backs of twelve carved oxen. This font, or brazen sea, was not used for baptisms for the dead, for there were no baptisms for the dead until after the resurrection of the Lord. It is a logi-

cal venture to say that it was used for baptizing the living for the remission of their sins.

It is a well-known fact acknowledged by Bible students who have studied the doctrines and customs of ancient Israel, that baptism was an ordinance performed in ancient Israel in full attestation of the word of the Lord as revealed in the writings of Moses in the Pearl of Great Price.



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# teaching

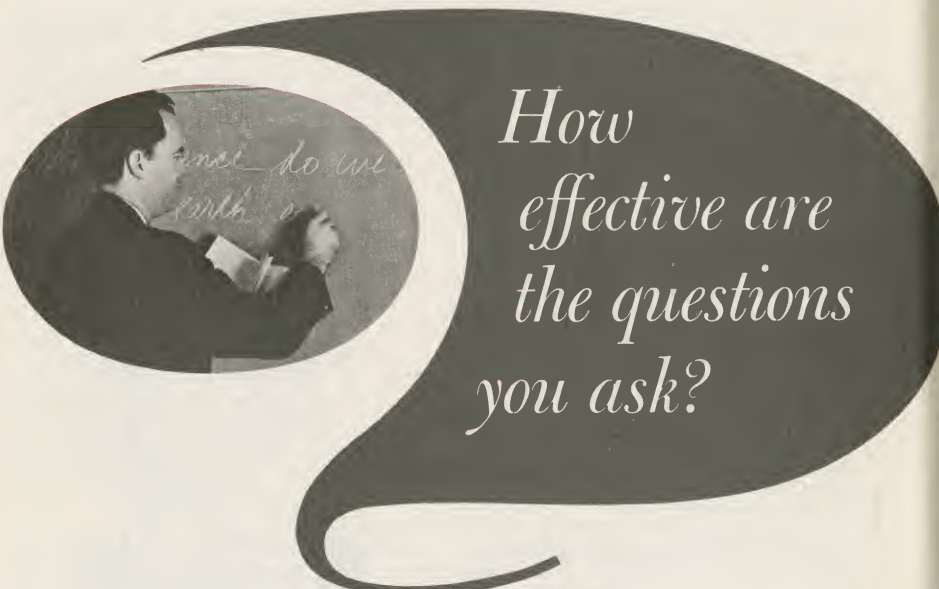
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CONDUCTED BY THE CHURCH  
UNIFIED SCHOOL SYSTEM

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Suppose someone were asked to make a detailed evaluation of your effectiveness as a teacher. What elements do you feel would reveal the most about you in such an appraisal? Skilled supervisors place great stress on the ability of the teacher to formulate and use questions effectively. They are agreed that skilfully worded and properly placed questions are absolutely vital to teacher skill and artistry. When the teacher himself becomes involved in the formation of questions it helps him to think of his lesson in the light of student interest and concept levels. When students are confronted with well-directed questions, they immediately sense the fact that the lesson requires an effort on their part. They feel needed and wanted. It becomes their class, not the teacher's.

A good questioning technique not only establishes contact between the teacher and a student but promotes



*How  
effective are  
the questions  
you ask?*



BY ERNEST EBERHARD, JR.  
DIRECTOR OF CURRICULUM  
SEMINARIES AND  
INSTITUTES OF RELIGION



interaction among all class members. This is especially important in teaching young people in their teens. Teenagers are a closely knit group emotionally and socially. Conformity in thinking, conduct patterns, and standards of their peer group are vital to their sense of well-being and growth. Most of them have not yet developed a strong sense of self-identity. They find it disturbing to be too individualistic, something which they will not feel to such an extent when they reach maturity. Presently, their identity is largely that of the peer group to which they belong. The writer has frequently heard young people remark how glad they were to know how other young people felt and believed on certain matters. If the teacher does not give members of the class opportunities to ask and answer questions on those aspects of the lesson which are important to growth and development, they are likely to remain emotionally and spiritually isolated from each other. A good discussion based on aptly conceived and well-placed questions brings students together in a group-learning, group-interacting, and sometimes even in a group-therapy relationship. Such a reaction leads to self-discovery, the most effective type of teaching known.

There is probably nothing which is more characteristic of the difference between human beings and animals than the ability to think, that is, to learn—in large part—by mental trial and error rather than by motor trial and error. Thinking is initiated and sustained when the individual is faced with a problem, with an imbalance in some important aspect of his life. Foundational to a feeling of imbalance is some kind of question or problem. Questions are the driving power, the basic element of our mental trial and error efforts. It is through problem solving that we learn to understand and apply the principles which underlie growth and progress. This is the kind of teaching the Prophet Joseph Smith had in mind when he said, "I teach the people correct principles

and they govern themselves."

We develop the muscles of our bodies by overcoming resistance of various kinds. Exercise is basically a matter of overcoming a static position of our bodies or an object. If we are to help our students develop their spiritual muscles, we must give them tasks to perform and obstacles to overcome. When a teacher, unaided by student involvement, skilfully unrolls a panorama of the past or a vision of a desirable future, students may be highly entertained. However, they may well not be stimulated to any kind of positive thinking, feeling, or action. The result is that they reach maturity with adequate historical and verbalized religious knowledge but are spiritually and emotionally flabby and underdeveloped. When called upon to resist evil, they do not have the strength to do so. On the other hand if their religious education contains the proper amount of realistic problem solving they will have a much better chance to develop spiritual strength.

Religious history is in part a record of the problems and deeds of those who preceded us; it is an account of how they overcame obstacles in their time and under conditions peculiar to their lives. Such stories and examples are highly valuable to the teacher if he uses them to formulate and ask questions which make it necessary for students mentally to apply the principles inherent in these historical accounts to the events of their own time and in their own lives.

The Savior used questions often and with the greatest skill. He stimulated his own thinking, sometimes, he hesitated before giving a parable or in making an explanation by asking himself the question, "Where unto shall I liken it?" If each teacher would ask himself this question often and persistently while preparing his lesson, it would greatly increase the effectiveness of his teaching.

Jesus also used questions to confound the learned but spiritually dead Scribes, Pharisees, and Sadducees. He used them to teach his (Continued on page 204)





# What man is this?

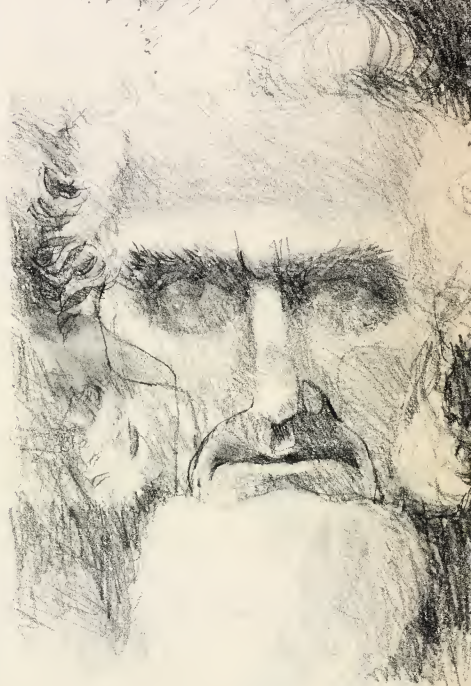
"Squire Wells, I wish you to cherish my memory."

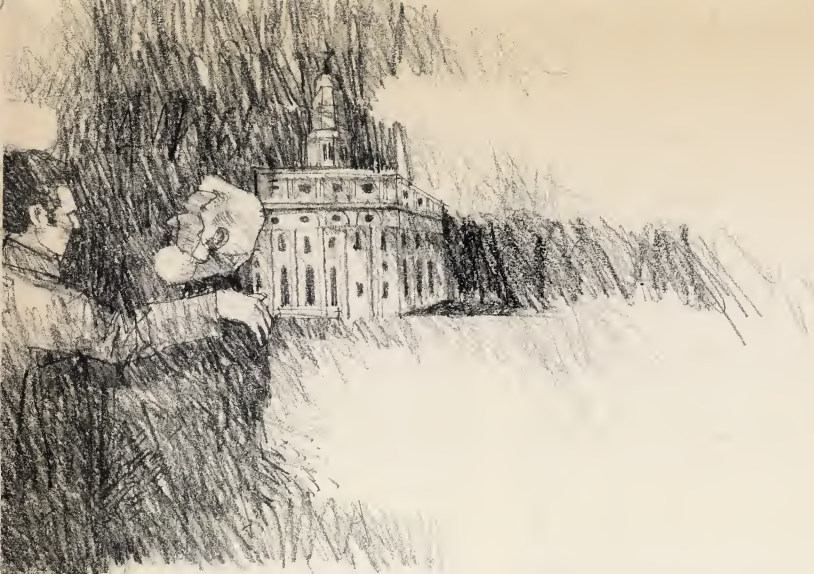
These words, one of the few recorded statements of the Prophet Joseph Smith as he left Nauvoo for the last time, his face turned toward Carthage, catch the imagination. They become doubly interesting when we learn that this man to whom they were spoken was not a member of the Church. The words would seem to show some concern by the Prophet for Squire Wells' opinion. What was the relationship between the two men? Why did the Prophet make it a point to stop at his home and bid Squire Wells good-bye?

The record does state that Daniel H. Wells was ill at this time, but was this the sole reason for the visit? What manner of man was this with whom the Prophet shared some of the precious moments of that fateful June 24, 1844? Who was this man?

Other quotations from the Prophet on this memorable journey are easily understood. "This is the loveliest place, and the best people under the heavens," he said, and then added prophetically, "Little do they know the trials that await them."

Further comment is recorded from the Prophet as he neared his farm at the edge of the city and paused for one last look. To his companions the delay seemed unnecessarily lengthy and was the cause of some remark from one of them, to which he replied:





"If some of you had such a farm, and knew you would not see it any more, you would want to take a look at it for the last time."

Perhaps the best known and most often repeated words of the Prophet are these, spoken as the voluntary prisoners neared Carthage upon learning the purpose of a company of sixty mounted militiamen on their way to Nauvoo with orders from Governor Ford, demanding the surrender of the state arms in possession of the Nauvoo Legion:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

For these statements of the Prophet during his ride to Carthage, there is plain and justifiable reason, but why his stop to visit Daniel H. Wells? Who was this man, so honored?

Of the event, Squire Wells was to say in later years:

"I watched the caravan ride away with tears in my eyes and a choking sensation in my throat, for I knew I had touched the hand of a Prophet of God, a man above all other men; that he was riding to his martyrdom, and I would never see his like again."

This points up another problem of interest. If these were the true feelings of Daniel H. Wells upon this occasion, why was he still a nonmember of the Church which had been restored by this Prophet? What is the story? What man was this?

He had seen Nauvoo from the very beginning. He had watched it grow from a house or so to the largest

and the most beautiful city in Illinois, crowned with a magnificent temple. He knew the Latter-day Saints for what they were; he knew their industry, their honesty, their concern for each other, their clean, God-fearing lives.

Born in New York state, he was but twenty years of age when he arrived in western Illinois, the sole support of a widowed mother and his younger sister. He soon gained the respect and confidence of his neighbors and was elected constable the first year of his arrival. Subsequently he was chosen justice of the peace and an officer in the first military organization of Hancock County, and the dignified title of Squire was bestowed upon him, which he was to carry through his long and eventful life.

He became active in politics in Illinois and was associated upon occasions with O. H. Browning, Stephen A. Douglas, and Abraham Lincoln. His general knowledge of the law was good, especially as it applied to pioneer conditions.

He it was before whom the Prophet was tried after his arrest with members of the Nauvoo City Council, being charged with riot, following the destruction of the press of the Nauvoo *Expositor*.

The Prophet wrote:

"This morning, the 17th of June, 1844, I was arrested together with Samuel Bennett, John Taylor, Hyrum Smith and others on a writ issued by Daniel H. Wells, on complaint of W. G. Ware for riot on the 10th inst., in destroying the Nauvoo *Expositor* press.

"At 2 p.m. we went before Justice Wells at his house, and after a long close (Continued on page 223)



## 1. WHY MUST WE TEACH GENEALOGY?

A. Here are some facts: We are commanded by revelation to trace our genealogies as far as we can, and to be sealed to all our progenitors. The Lord never commands us to do anything that is impossible. (1 Nephi 3:7.) He has provided a wealth of records now available in books, manuscripts, films, and in the computer. Every Latter-day Saint should make use of these available records.

B. Here are some oft-repeated genealogical *fallacies*: Only a very few select individuals with special talents can ever be taught to be effective genealogists. It is impossible to try to teach 2,000,000 people to be effective genealogists. Lineal connections cannot be proved very far back. No records were kept of my people who were commoners. I am too busy in other church work to do my genealogy. My chief concern should be with the living. Research is too expensive. This can wait until the Millennium. Eventually the computer will do all my research work for me. These are unsound and untenable opinions or heresies calculated to deceive or mislead members of the Church.

## 2. WHAT MUST WE TEACH?

To compile acceptable family records, including the families of all descendants and of all progenitors. To compile records of the descendants of various forefathers. To obtain and organize pictures and appealing stories and character-revealing incidents of them. To know the different record sources that exist, and where they may best be consulted. To learn how to read and understand available sources. To acquire skill in analyzing and evaluating records. To become experienced in judging when lineal connections are proved by a preponderance of evidence. To be able to audit family records to ensure that all the ordinances of exaltation are performed, including the sealings. To function effectively in family organizations so as to avoid the duplication of temple ordinances, and unnecessary repetition of research.

## 3. HOW CAN WE BEST TEACH?

A most important responsibility of the Church is to teach these things to the members of the Church. Existing avenues of instruction are:

- a. the week-night family class;
- b. the genealogical training class in Sunday School;
- c. the projected class in Sunday School for young people, 14-15 years of age, being tried out in six pilot stakes in 1964;
- d. BYU college credit classes in genealogy, now serving 400 students on the campus;
- e. Home Study courses in genealogy, based on a similar plan giving college credit;

f. lessons to be taught in the Melchizedek Priesthood quorums in 1964;

g. some lessons being taught in the seminaries;

h. family teaching in the home where required under the Home Teaching program of the Church.

This training through the ward genealogical family classes and through the BYU credit classes may be expanded from the introductory courses of a general nature to more specialized courses of research in various countries.

## 4. HOW CAN WE OBTAIN QUALIFIED INSTRUCTORS?

Plans are being perfected by which two selected teachers from each of the various wards will be given, through the Genealogical Society, adequate instruction and guidance in how to present the lessons in genealogy most effectively. More details will be announced later.

## 5. WHAT TEXTS AND STUDY GUIDES WILL BE AVAILABLE?

The introductory text, now being taught in the family class, is *Genealogical Research Standards*. This beginning course should be repeated each year for those who are starting their genealogical education.

Beginning in September 1964, two additional courses will be offered in the wards—one in American genealogical research, and one on research in England and Wales. It is hoped that in subsequent years the number of advanced classes will be increased, so that groups within a ward may select research study in the geographical areas of their choice, such as Denmark, Sweden, Germany, the Netherlands, France, etc. By this means it is hoped to have suitable texts available on genealogical research methods and sources in the various countries where Latter-day Saints are desirous of tracing their ancestry.

For each text published by the Genealogical Society a helpful *Study Guide* will be prepared to assist the teacher in presenting and applying the lessons in a practical way. Suitable visual aids also will be prepared to aid the teachers in presenting

*Church-wide  
program of  
Education  
in  
Genealogy*



their material in a graphic and impressive manner.

#### 6. WHO SHOULD ATTEND THE WEEK-NIGHT FAMILY CLASS?

Every available adult Latter-day Saint should attend, because each has his God-given responsibility in genealogy. Members of bishoprics and their wives should be regular attendants, and their example will powerfully influence ward members to attend. Leaders and members of the Melchizedek Priesthood quorums should attend and strongly support this class by their presence and active participation, for Church leaders are emphasizing that genealogical and temple work are foremost priesthood duties.

#### 7. WHY IS THIS EDUCATION PROGRAM SO IMPORTANT AND SO URGENT?

This is the great work of the latter days, and throughout the Millennium it will be the major work of the world. Again we are being urged by the Prophet of God to do this work *now* and are told that the time is short for us to accomplish it before the coming of the Savior to rule and reign.

As James truly wrote: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

We are accountable to God and to our kindred dead for the use we make of our wonderful opportunities.

**Q.** I have already instructed the Records Office to place the names I send to them in the Family File. Do I need to repeat this request each time that I send in records or will the previous instructions I have given apply for all records I submit?

**A.** "Individuals who desire to have some of their cleared names placed in the 'Family File' at a designated temple, should make certain that attendants are informed of this fact at the time the family group sheets are submitted for examination at the Records Office.

"Only the family group records of *close relatives* will be placed in the Family File however." (*Genealogical Instruction Manual*, 5-7.)

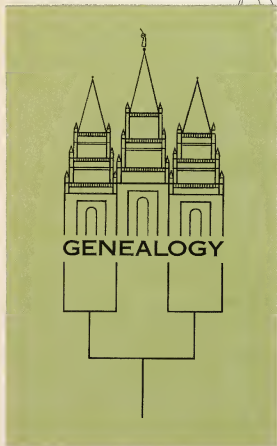
**Q.** If I am experienced in sending in family group sheets is it necessary for me to have my records inspected by the ward Family Group Sheet Examiners?

**A.** It is strongly recommended by the Genealogical Society that *every* person in the ward have his sheets examined locally before he sends them to the Society.

These examiners are in possession of the latest official instructions on correct standards for acceptable family group records, and two different examiners check over each sheet for clerical correctness. In this way the patron will avoid the possibility of having his sheets returned to him by the Genealogical Society because of some minor imperfection, error, or omission, such as failing to give the name of the Family Representative, his relationship to the husband and to the wife, or some obvious error in dates.

**Q.** How are ward Family Group Sheet Examiners appointed?

**A.** The bishop appoints them in consultation with the high priests group leader in the ward, who is adviser to the bishop on all matters pertaining to genealogical activities.



## Pertinent Questions Answered



# THE CHURCH IN THE

*Yea, and all the earth shall see the salvation of the Lord,  
saith the prophet; and every nation, kindred,  
tongue and people shall be blessed. (1 Nephi 19:17.)*



**ELDER GORDON B. HINCKLEY**  
of the Council of the Twelve and  
President of the Hawaiian-Oriental  
Missions is the author of  
the stirring articles on the  
Church in the Orient which ap-  
pear on the following twenty-  
four pages.

The Orient, of all areas of the world, is perhaps least understood by the people of the West. But the relentlessly flowing tides of history are altering this picture. A great ferment is at work. The people of the West are becoming increasingly aware of the vast size and the tremendous populations of the oriental nations and of a growing power among these millions who are being transformed by the catalyst of education.

*Four little Filipino girls and their teacher—a Primary class in Manila—find shelter from a sudden rain under the protecting eaves of a chapel.*

*Home teachers in Hong Kong, wearing western dress, call on a fellow countryman who still wears clothes of old China and lives in a picturesque Chinese home.*

The people of the Far East are conscious likewise, and proudly so, of their unlimited potential. Within the space of a few years some of these people have taken places in the front line of the nations of the earth and have demonstrated a resiliency in adaptation and a vigor in growth that have caused the remainder of the world to look and wonder.

Here for centuries the great non-Christian religions have flourished. Buddhism, Taoism, Shintoism, and others have governed the thoughts and lives of millions. Pagodas, shrines, temples, great stone statues that seem to be everywhere, all evidence the devotion of myriads to religions which have dominated the worship and in large measure determined the culture of these areas.

Christian missionaries of various kinds have come and gone, and come again. They have been welcomed and expelled, then invited back. They have spent vast sums to feed the hungry and clothe the naked. They have brought a measure of light and understanding. One cannot read of their struggles or witness their labors without some appreciation of the spirit which has prompted them.

Among them have been more than a thousand representatives of The Church of Jesus Christ of Latter-day Saints. They have gone in response to calls from the Prophet of the Lord. They have taught the restored gospel of the Master. They have baptized in the authority of the true priesthood and have conferred that same priesthood upon many worthy men



## ORIENT . . . PROLOGUE

who are becoming leaders in righteousness in their own lands and among their own people.

It has not been easy for these missionaries. They have known sickness and abuse. They have fasted for the power of the Lord to learn the languages of these areas, strange and terrifying to the newcomer. They have prayed for the Spirit to touch the hearts of the people, most of whom know little or nothing of the Lord Jesus Christ. They have witnessed the outpouring of that Spirit in a measure wonderful to behold. And they have developed a love for these people among whom they have labored, a love that never seems to dim, but which grows brighter and stronger with the passing years.

To date, our labors have been relatively small among so many, but they have been tremendously significant. We have not touched the millions of the Chinese mainland, where we are not permitted to go. We have not as yet taught other millions in other areas, but it is apparent that the Spirit of the Lord is brooding in the hearts of men in this part of the earth, and that doors now locked will some day open.

The foundation of a great work has been laid. Faithful members of the Church in Japan, Okinawa, China, Korea, the Philippines, as well as in other areas bespeak this fact. Let us review what has been done as prologue to what inevitably must come to pass in fulfillment of the mandate of the Lord.





# JAPAN

Japan has been called the England of the Orient. To those acquainted with both nations the resemblance is more than superficial. Each is an island or group of islands, separated from a vast continent by narrow waters. Each became a great maritime power, a natural consequence of its geography. Each built an empire. Faced with a scarcity of land and a poverty of natural resources, each felt it necessary to explore, to establish trade, to colonize. Each became highly industrialized with vast numbers of people living in crowded cities. London, with eight million inhabitants, is among the great centers of the earth. Tokyo, with more than ten million, is the world's largest metropolis.

These and many other similarities might be named.



*Haruyo and Harumi Endo of Sapporo Branch, dressed in their Sunday best—beautiful Japanese kimonos.*

*Top, right: The finish of a girls' footrace at a district MIA summer sports conference held in Tokyo.*

To members of the Church, one more is worthy of mention. The first mission established in the European area was in England. The first in the Orient was in Japan.

But here the similarity ends. Those sent to England arrived among people with familiar customs and the same language. Those sent to Japan arrived in what appeared to them a new world. Few Europeans and fewer Americans were there at the time. Dress, manners, government were all different. The language was a mystery, a mystery which at first appeared almost impossible of solution.

They arrived in Tokyo harbor on the morning of August 12, 1901. There were four of them, three mature men and a boy. Their leader was Heber J.



*Above, center: Action for MMen of the Tokyo district was furnished by an obstacle race at sports conference.*

*A few of the children who attend Jr. Sunday School at the Tokyo Central Branch gather to work in a garden.*

Grant, a member of the Council of Twelve, then forty-four years of age. Two veteran missionaries had been called to accompany him—Horace S. Ensign, who had recently completed nearly three years of service in the Western States, and Louis A. Kelsch, who for ten years had taught the gospel in the United States, England, and Germany. Alma O. Taylor, who was to celebrate his nineteenth birthday in Japan, completed the group. He was described by a Japanese observer as “the pink-cheeked Taylor.”

These were the pioneers of a great labor of dedication. Elder Taylor penned a touching portrayal of his leader, who was later to become the President of the Church:

“Before the Lord he was humble as a child. The

way ahead was dark and uncharted; divine inspiration was needed and diligently sought for by prayer and fasting, counsel, and work. It was a precious experience to be a comrade with an Apostle as he wrestled with the Lord, especially when the way seemed so obscure.”

On the morning of Sunday, September 1, 1901, the four missionaries left their hotel in Yokohama and walked to a wooded area on a hill to the south of the city. There they sang, “We Thank Thee, O God, for a Prophet.” Each prayed in turn. Following another hymn, President Grant offered a prayer of dedication. Of that prayer Elder Taylor wrote:

“His tongue was loosened and the Spirit rested mightily upon him; so much so that we felt the angels of God were near; for our hearts burned within us as the words fell from his lips. I never experienced such a peaceful influence or heard such a powerful prayer before. Every word penetrated into my very bones, and I could have wept for joy.”

The land was dedicated “for the proclamation of the Truth and for the bringing to pass of the purposes of the Lord concerning the gathering of Israel and the establishment of righteousness upon the earth.”

In closing the service the elders sang, “God moves in a mysterious way; his wonders to perform.”

Then commenced a work of devotion and disappointment probably without parallel in the history of the missions of the Church. President Grant was released after two years. Elders Ensign and Kelsch were replaced by others from the States. Alma Taylor remained for almost nine years during which time he performed the major labor on the translation and publication of the Book of Mormon, copies of which were presented to the imperial family and officers of the government. The efforts of this “pink-cheeked” boy, who became a mature man and a mission president in Japan, can never be minimized.

The mission was continued until 1924. The history of those twenty-three years can be told in heartache and struggle, with victory now and again in the form of a faithful man or woman whose heart was touched by the Spirit of the Lord.

Japan had defeated China in 1895 and Russia in 1905. Proud of her achievements and sensitive to her increasing influence in the world, she was caught up in a wave of ultra-nationalism. This found expression in feelings against the West and a return to ancestral religions.

Legislation in the United States in the twenties, aimed at excluding Orientals, resulted in anti-American demonstrations in Japan. This was the climax. The Apostle who had opened the mission in 1901,



and who in the meantime had become President of the Church, closed the mission in 1924.

During those twenty-three years 166 converts were baptized. The harvest had been light. In a single month in 1963 there came into the Church as many as the total baptized from 1901 to 1924. The work of that early period was the foundation of a harvest which was to come when the Lord was to pour out his Spirit upon this land.

World War II intervened. No nation could pass through so terrible a cataclysm without great change. No people could experience so devastating a struggle without coming to grips with its very soul. From the carnage of battle, from the haunting specter of great cities laid level as a plain, from the bitter dust of Hiroshima and Nagasaki came a new nation and a new people, a truly remarkable nation and a truly wonderful people.

From the past they preserved the quiet, refining elements of a culture that reached back for millenniums. This is the heart of Japan. With brilliance its thinkers dreamed and drafted and planned. This is the mind of Japan. With unparalleled energy they built an industrial empire from the shambles of war. This is the muscle of Japan. With new vision they cast off the shackles of superstition and looked upward and outward. This is the spirit of Japan, a spirit which opens the doors and the hearts of many to the restored gospel of the Lord Jesus Christ.

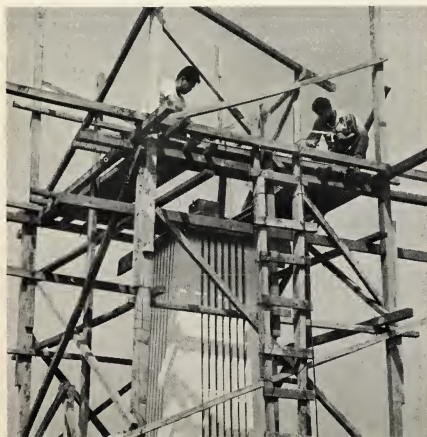
The missionaries returned in 1948. Edward L. Clissold of Honolulu, now president of the Hawaiian Temple, was called by the First Presidency to unlock the closed door. He had been a naval officer during

the war. He knew many Japanese from long association in Hawaii. He arrived in Tokyo in March.

The great city was still suffering from the paralysis



*Working on steeple of the Tokyo West Chapel are building missionaries from Hawaii and Okinawa.*



*Three Gleaner girls from Tokyo: Matsui Kazue, Sakuma Fujiko, and Keino Hiroko, in a park near the mission home.*



*Volunteer workers (l to r) Tadao Tenaka, Ryoko Rurakami, and Hiroko Akasaka, clean up at new Tokyo West branch chapel.*



of its destruction. To find suitable mission headquarters appeared an almost impossible task. Miraculously, as he regarded it, President Clissold was able to buy the concrete shell of a once-luxurious residence in a good section of the city. A thermite bomb, dropped on the roof, had burned through to the ground, destroying the interior and leaving the walls gaunt and ghostlike.

The story of that purchase is a chapter in itself, too long for this telling. Suffice it to say that in the face of an acute building shortage, of government regulations against the purchase of property, of rules prohibiting the use of foreign currency in acquiring real estate, of a lack of materials with which to reconstruct, and of a hundred other hurdles, the site was secured and a mission headquarters established. On Thanksgiving Day, 1948, the Clissolds, and the few missionaries sent to assist them, occupied the building and thanked the Lord for his mercies. That property at 14-2 Hiroo Cho, Azabu, in the heart of the world's largest city, is still headquarters for the Northern Far East Mission.

The opening of this headquarters marked the beginning of a new era in Japan. The Lord has since poured out his Spirit upon the land. The first missionaries to return gathered up the Saints who had remained faithful during the long years of interruption. These, with a few who had been taught and baptized by men in the military service, became a nucleus.

The progress has not been dramatic, but it has been consistent. The mission includes Okinawa of the Ryukyu Islands to the south. Branches of the

Church, some twenty-nine of them, lie like beads on a string from Naha and Futenma on Okinawa to Asahigawa on the north Island of Japan—a distance of more than 1,500 miles.

Exclusive of American servicemen, there are more than seven thousand members of the Church in Japan today. More than 1,500 converts came into the Church in 1963. Local brethren preside over the districts and branches. A thousand faithful Saints attend district conference in Tokyo.

Most of them have come out of a non-Christian background, but they carry in their hearts the same living conviction of the truth of this work as do members of the Church the world over.

The work of proselyting is still difficult. Fasting, prayer, counsel, and work—the keys used by those who opened the mission at the turn of the century, are the same keys which bring results today. Our missionaries have three simple but wonderful touchstones with the people they teach and which distinguish them from most foreigners—they sleep on the floor, they eat rice with chopsticks, and they speak *Nihongo*.

The language still appears almost impossible to learn when a new missionary touches down at the great Haneda Airport on the outskirts of Tokyo.

But somehow with struggle and faith and much prayer there comes a fulfilment of the words of the Risen Lord to the apostles of old—"they shall speak with new tongues."

Something of the depth of reaching for that power is expressed in the words of a missionary heard spoken through tears of gratitude in a testimony meeting in Japan: "I was homesick. (Continued on page 198)

*The cast of Mitama no Dendo, a drama concerning the life of Paul the Apostle, presented at the MIA session of conference by the Tokyo Central and South branches.*



● The day was Sunday, January 9, 1921. The place was the ancient Chinese city of Peking. David O. McKay of the Council of the Twelve and Hugh J. Cannon, his traveling companion, were touring the missions of the world under assignment from the First Presidency. In the course of their travels, having come over from Japan, they visited the Chinese capital.

Elder McKay was impressed to dedicate the land for the preaching of the gospel. The brethren knew nothing of the city or its environs. They simply left their hotel and commenced walking. Directed, as they felt, by the Spirit of the Lord, they entered the old "Forbidden City" where they found a grove of cypress trees. Two persons who happened to be in the grove left, and the elders found themselves alone in the midst of a city of more than a million people. They stopped at the base of a large tree, and Elder McKay declared, "This is the spot."

"A reposeful peace hovered over the place which seemed already hallowed." Elder Cannon offered an opening prayer, and then Elder McKay lifted his voice in a prayer of dedication. Of that prayer Elder Cannon comments, "Never was the power of his calling more apparent." Among his words, spoken in that great and ancient capital, are the following:

"... By the authority of the Holy Apostleship I dedicate and consecrate and set apart the Chinese realm for the preaching of the gospel of Jesus Christ as restored in this dispensation through the Prophet Joseph Smith. By this act shall the key be turned that unlocks the door through which thy chosen servants shall enter, with the glad tidings of great joy to this ancient, cultured, though religiously-mis-

"May the work prove joyous and a rich harvest of honest souls bring that peace to the workers' hearts which surpasseth all understanding."

The Lord is today answering that remarkable prayer in behalf of the Chinese people.

China is the dominant power of East Asia. Its civilization reaches back thousands of years before Christ. Its contributions to the culture of the world have been numerous and significant. Its population of more than 650 million staggers the imagination. The major dialect of these millions, Mandarin, is spoken by more people as a native tongue than any other language in the world.

Revolution, famine, plague, pestilence, and catastrophes without number have taken dreadful tolls of human life and wrought incalculable misery in this vast area of Asia. Poverty, superstition, and fear have bound the minds of the masses. But given opportunity, they have demonstrated great capacity. The Chinese are a people to be reckoned with. They are a people worthy of the blessings of the gospel.

Most of them cannot be reached at this time. The mainland is communist and forbidden to our missionaries. But there are millions residing outside "the Bamboo Curtain," and among these a significant work is going forward.

Our missionary labors are concentrated in two areas—Hong Kong, where reside approximately three and one-half million, and Taiwan, where reside eleven million.

Hong Kong is a British Crown Colony. With its red buses, its traffic "round-a-bouts," cricket fields, displays of the Royal coat of arms, and scores of other

# CHINA

guided nation. . . .

"Break the bonds of superstition, and may the young men and the young women through upright, virtuous lives and prayerful study, be prepared and inclined to declare this message of salvation in their own tongue to their fellow men. . . .

"May the elders and sisters whom thou shalt call to this land as missionaries have keen insight into the mental and spiritual state of the Chinese mind. Give them special power and ability to approach this people in such a manner as will make the proper appeal to them. We beseech thee, O God, to reveal to thy servants the best methods to adopt and the best plans to follow in establishing thy work among this ancient, tradition-steeped people.

things "English," Hong Kong in some respects appears as British as Bristol. English is the official language, but fewer than ten percent speak it. Ninety-eight percent of its people are Chinese, the majority having been born on the mainland. The dominant language is Cantonese, a dialect of South China. Rice is the staple diet, chopsticks the major culinary tool.

Hong Kong is one of the unique and fascinating cities of the world. The peaceful blend of East and West is a phenomenon in itself. People of the two cultures work together with respect for one another and with a harmony that is a wonder to behold.

It is the nerve center of the great trade routes of Southeast Asia, a strategic crossroads in the commerce of the world. Impressive business buildings line its





*Above: Many Chinese in the British Crown Colony of Hong Kong live, eat, and sleep on sampans and junks such as these in the picturesque harbor at Aberdeen.*

*Below: Chinese children re-enact the story of the Nativity at a Christmas pageant in a branch of the Church in Hong Kong.*







*Above: A chapel in the New Territories north of Hong Kong on the mainland of China.*

*Below: Sister Helen See, age 17, Aberdeen Branch, demonstrates Chinese dance.*



*Above: Chinese members from Hong Kong make sandwiches at branch outing.*

*Below: On the island of Taiwan, MIA group eats lunch in the cool of a cave.*



waterfronts. The leading banks of the world maintain offices here, but the masses live on the fringe of poverty. It is a refuge for hundreds of thousands who have fled their oppressors and who today live in crowded resettlement flats that rise monotonously, block on block, in one of the most remarkable housing accomplishments ever undertaken. Squatters' shacks, which once proliferated over the hills, are gradually disappearing as apartments are completed at the rate of one every forty-five minutes.

The population is expected to number nearly four million in 1966. The population density in some areas is almost unbelievable, reaching 2,800 people per acre.

Hong Kong is an island, known as Victoria; a peninsula, known as Kowloon; and an area reaching into the mainland and leased from China, known as the New Territories. Thriving branches of the Church are found in each of these areas. Behind their present status lies a fascinating history.

On August 28, 1852 a special conference was convened in Salt Lake City, at the conclusion of which were read the names of brethren called to foreign missions. A list of the areas to which they were assigned becomes an interesting commentary on the courage and devotion of the Latter-day Saints, who at the time were still in a precarious position in the valley in which they had arrived only five years previously. In that conference men were assigned to England, Ireland, Wales, France, Germany, Norway, Denmark, Gibraltar, Nova Scotia, West Indies, British Guiana, Australia, Sandwich Isles, Hindustan, Siam, Cape of Good Hope, and China. In imagination one can sense the breathless tension in the congregation

described the soldiers "as corrupt as vicious habits can make them." The few European civilians were not interested in religion. The Chinese spoke a language the elders could not comprehend. The heat was oppressive, and the food made them ill.

They considered going elsewhere, but China was in the throes of a revolution. After four months they returned home without reporting a single baptism.

Ninety-six years were to pass. In 1949 the First Presidency again announced the opening of missionary work among the Chinese. On July 14 of that year Elder Matthew Cowley of the Council of the Twelve with Hilton A. Robertson, then presiding over the work in Japan, and Henry Aki, a Chinese-American member of the Church from Honolulu, together with their wives, gathered on the "Peak," the highest elevation in Hong Kong. There in turn they prayed, invoking the blessings of the Lord upon their labors.

Missionary work was begun on a modest basis. A few Chinese were baptized. Then, the following June, the Korean conflict broke out. The demands of the military draft sharply reduced the number of young men available for missionary service, and the work in Hong Kong was discontinued.

In 1955, more than a century after the initial effort in Hong Kong, the Southern Far East Mission was created from a division of the Northern Far East Mission. H. Grant Heaton was named president. This really marked the beginning of the fulfillment of President McKay's prayer of dedication. A mission headquarters was established in Kowloon. It is a beautiful property of which the Church may be justly proud. Missionaries were sent in appreciable numbers, and a

## *President David O. McKay dedicated China for the preaching of the gospel in 1921*

and the anxiety that gripped the hearts of wives and children as husbands and fathers were called to "these faraway places with the strange-sounding names."

The following October 20, Hosea Stout, James Lewis, and Chapman Duncan bade their loved ones farewell. They were nearly three months in reaching San Francisco where they paused until spring to secure means for passage. On March 8 they sailed through the Golden Gate and into the sunset of the wide Pacific.

Seven weeks later, April 27, they arrived in Hong Kong. Their reception was most discouraging. The colony was essentially a military garrison, having been ceded to the British only eleven years earlier in settlement of the Opium War. The missionaries

systematic program of proselyting was undertaken.

Here, as in all of the Orient, the language is a serious problem. Cantonese is the major tongue of Hong Kong. It is difficult to learn. Like Mandarin, the meaning of the words is governed by the tones used in speaking. The same word, spoken with different tones, conveys different meanings. But somehow, under the inspiration of the Lord, our missionaries learn to converse with the people in a remarkably short time.

The Hong Kong membership now numbers more than 2,400, organized into ten branches. The names of these branches are an interesting mixture of English and Chinese, as is almost everything in Hong Kong. Among them are the following: Causeway Bay, North



Point, Tsim Sha Tsui, Tsam Shui Po, Yuen Long.

The most recently acquired property of the Church in this area is Kum Tong Hall. It was once the residence of a noted Chinese merchant, Sir Robert Tong. It is a reinforced concrete structure with red brick veneer, the brick having come from England. Its balconies afford a remarkable view of the harbor, and from these during World War II its occupants watched the bombing and strafing by Japanese planes that led to surrender of the colony and the trying years of Japanese occupation. This historic building has been remodeled to include a beautiful chapel, a spacious cultural hall, classrooms, a baptismal font, and elders' quarters.

The new Hong Kong City Hall is rented for district conferences. It is an inspirational experience to look into the faces of more than a thousand faithful



*Above: Kum Tong Hall, overlooking Hong Kong Harbor contains chapel, classrooms, cultural hall, font, elders' quarters.*

*Charged with tending her baby brother, this Chinese girl carries him on her back at work and play.*



Chinese Saints, who, in fulfillment of President McKay's prayer of dedication, have broken "the bonds of superstition . . . and come out of the darkness of the past into the glorious light now shining among the children of men."

The first missionaries were sent to Taiwan in 1956. This island off the China coast, known more familiarly as Formosa, is the seat of the government of the Republic of China, referred to as Nationalist China in distinction to Communist China.

It is a beautiful land with high mountains and a western coastal plain. This is the breadbasket of the nation, producing vast quantities of rice, sugar cane, and pineapple under the hands of skilled farmers who know how to harness the potential of every *ping* of arable ground.

Mandarin is the chief language of the Taiwan Chinese. This creates problems in administration of the mission since the two languages make it infeasible to transfer missionaries between the Hong Kong and Taiwan areas. An elder who is assigned to one or the other may expect to remain there for the full term of his mission.

We now have approximately 1,600 members in Taiwan, gathered into thirteen branches scattered almost the entire length of the island. Last summer ground was broken for a new chapel in Taipei, the capital of the republic. This beautiful building, the equivalent of one of our stake centers, will be the first church building erected in the great Chinese realm. It is a portent of things to come.

It, like other chapels in the Orient, is being constructed by building missionaries, young Chinese

members of the Church, working under the direction of a competent supervisor from the States. This supervisor, highly successful in the contracting business at home, recently wrote: "These wonderful, simple, timid, underprivileged people have humbled me. My sense of values has changed. I know that happiness does not come through wealth. For the first time in my life I am completely happy and contented with myself, knowing that I am serving with all my mind and strength. All I ask is that the Lord will keep my rice bowl full, give my family and me health, and I will serve without question or complaint."

The local building code required a bomb shelter under the chapel. Excavation was done by hand and the dirt carried out as (Continued on page 200)





Beaming over a sketch of the proposed chapel for the North Taipei Branch are Pres. Chang Kao Chun (left), 1st Counselor Lie Kuie (right), and Sec. Liang Shin An.



This is a unique way to go to Primary, but these two girls seem to enjoy it. With a bicycle and a little initiative some Filipino boys own their own businesses early.



Speaking Cantonese, Elders Heiner and Heaton call on members of the Church in the New Territories, north of Hong Kong, on the Chinese mainland.



Historic old Fort Santiago, which dates back to the days of Spanish rule, in the Philippines, today lies in ruin, a casualty of the war of the 1940's.



On the 24th of July, twelve-year-old Lynda Grimm gives a flannelboard lesson on the Mormon pioneers to her Primary class in Manila, Philippine Islands.



Using material and methods employed by workmen over the centuries, labor missionaries repair tiled roof of mission home on the outskirts of Seoul, Korea.



On a city square near government buildings in Seoul, Korea, missionaries pass out tracts and invite contacts to "learn more about the Church."



From Victoria Peak the view of the Hong Kong business district, the magnificent harbor, and Kowloon across the bay is breathtaking.



Brothers and Sisters of the Sheung Shui Branch of the Church on the Chinese mainland hold their meetings in a building located about two miles from Red China.



*Brother and Sister Masao and Hisako Watabe and children Masakazu, Seiko, Yasuko, and Masasue of the Yokohama Branch sing LDS songs in Japanese at a family hour service.*



*More than 135,000 "water people" in Hong Kong make junks and sampans their permanent homes. This harbor bears the very un-Chinese name of "Aberdeen."*



*In the church-owned Kum Tong Hall on the Island of Hong Kong, six young Chinese converts meet in a planning session to talk over coming branch events.*



*It could be in the USA, South America, or Europe, but it is in Taiwan—a young church member playing the guitar and singing while on a branch excursion.*



*Relief Society sisters of the Tokyo North Branch work on a favorite project—the making of lovely Japanese dolls which they sell to help finance church undertakings.*



*The mission home in Tokyo, Japan, also doubles as mission headquarters. It is now being expanded as part of the labor missionary program to make it more adequate.*



*In this American cemetery near Manila in the Philippines, 17,000 servicemen are buried. Here also a meeting was held initiating missionary work.*



*Arrayed in their beautiful Filipino dresses, three lovely Gleaner girls from Manila: Nita, Emilie, and Corazon Reyes, demonstrate the charm of a local dance.*



*Young Chinese who live in an old walled village in the New Territories flock around a missionary as he shows them an object of interest.*



- Few areas of the world have seen so much of tragedy. Few people have paid so terrible a price for independence. Washed by the Sea of Japan on the east, the East China Sea on the south, and the Yellow Sea to the west, Korea hangs from the flank of Asia, a peninsula of 85,000 square miles, approximately the size of the state of Utah.

For centuries she has been a prize sought by the great powers that almost surround her—Japan, Russia, and China. They have used her as a doormat in attacking one another and as booty in the spoils of war. Weary of those who betrayed and victimized her, for 250 years she closed her borders to all foreigners, and was known as “The Hermit Kingdom.” But no nation can forever live unto itself, and in the latter half of the nineteenth century she was forced to open her ports and again became a tragic pawn in the vicious game of power politics.

In 1910 she was made a dependency of Japan. There followed nearly forty years of Japanese domination, both burdensome and sorrowful for the Korean people. At the close of World War II she was granted independence, but that, too, was a gift with a tragic barb. Those who determined her destiny divided the nation at the thirty-eighth parallel. The northern area was under communist domination. The south became the Republic of Korea in August of 1948.

*Chosun* was the ancient name for Korea. It means “Land of the Morning Calm.” That calm was broken on the morning of Sunday, June 25, 1950 with the shattering roar of artillery fire as communist forces crossed the 38th parallel in a savage attack on the south. Again the peninsula was drenched in blood.

## KOREA

An American soldier, on the second retreat from Seoul, described it as “the war we can’t win, we can’t lose, we can’t quit.”

On the outskirts of the city of Pusan is a cemetery, quiet, beautiful, and solemn. Here, above Christian crosses and the Turkish star and crescent, fly the flags of the nations who contributed men and arms to the cause of South Korea. It is a haunting reminder of the holocaust that swept the land until the uneasy armistice of 1953.

The ROK [Republic of Korea] forces suffered 300,000 military casualties in the struggle. Two million civilians were killed, wounded, or missing. Four hundred thousand homes were destroyed in a land where in winter the cold Siberian wind sweeps relent-



*Little Hong Me Sun,  
daughter of a convert  
family to the Church  
in Seoul, Korea.*

lessly and where snows fall deep and linger late.

Among those serving with the United States military forces were several hundred members of The Church of Jesus Christ of Latter-day Saints. Whenever opportunity permitted, they turned to one another. Walking constantly in the shadow of death, surrounded by the forces of evil, they longed to gather in Sacrament and testimony meetings. The spirit of their singing, the earnest and simple pleadings of their prayers, the solemnity of their testimonies, all bespoke their love for the Lord and their appreciation one for another. Theirs was a brotherhood not previously seen by their Korean associates, some of whom were led to inquire.

Among these American servicemen were returned missionaries who taught those who came seeking.





*Above: Missionaries in Korea often make contacts at street meetings, where they attract many college students.*

*Below: A Korean worker, with an "A-frame" strapped to his back, pauses to read tract on a street in Seoul.*



Before long some sixty converts were meeting with their American brethren in camps scattered between Seoul and Pusan.

Meanwhile the Lord was working his mysterious way with another Korean. Some months before the attack on South Korea, Ho Jik Kim had gone to Cornell University in Ithaca, New York, to work for an advanced degree in nutrition. Oliver Wayman, a member of the Church, was also at Cornell. He reached out in friendship to the Korean student and invited him to attend meetings. Dr. Kim read the Book of Mormon, and the Spirit bore witness of its truth. When Elder Wayman left, Don C. Wood, who was later to preside over the Northwestern States Mission, continued the association. Dr. Kim was baptized July

29, 1951 in the Susquehanna River near the place where Joseph Smith and Oliver Cowdery had been baptized. He returned to Korea, and was immediately given high responsibility as an educator and scientist. He also became a leader among the church group in his native land.

In 1955 President Joseph Fielding Smith of the Council of the Twelve visited the Orient under assignment from the First Presidency. Retiring to a quiet place on one of the hills surrounding the ancient capital of Seoul, President Smith dedicated the land for the preaching of the gospel.

The country was included as a part of the Northern Far East Mission, and it was determined that some of the American missionaries laboring in Japan should be sent to Korea. But visas could not be secured. One could not qualify without a guarantee of support from an established organization, and the Church had no Korean organization. At length government officials accepted Dr. Kim's personal guarantee, and in April 1956 visas were granted for Elders Richard L. Detton and Don G. Powell, the first to labor in the Korean District of the Northern Far East Mission. They were met in Seoul by Dr. Kim and some thirty other members of the Church who had been praying for their coming. Six others entered during the summer months, including Elder Gail E. Carr, who later became the first president of the Korean Mission.

The missionaries had learned Japanese, but they knew nothing of Korean. President Carr describes the situation as follows: "The language was completely new to all of the missionaries. Available texts were

the elders. This became a veritable beehive of learning. The Korean Saints brought friends for instruction. Meetings were held from morning till night. Most of those who studied the gospel were university students. The discomfort under which the missionaries lived was largely forgotten in their enthusiasm to teach those who came to learn. The Church made remarkable growth in terms of the number of missionaries available.

On July 8, 1962 the Northern Far East Mission was divided to form the Korean Mission. Dr. Kim did not live to see that hoped-for day. He passed away suddenly on August 31, 1959. His name will always occupy a place of prominence in the annals of the Church in the Orient.

Korea continues as one of the more productive missions of the world. Approximately thirty missionaries now labor there, and during 1963 they baptized an average of almost twelve converts per missionary. Consistently more men than women have come into the Church. It is an inspirational experience to attend a priesthood meeting and look into the faces of these strong and intelligent men.

Exclusive of Americans in the armed services, the membership of the Church now exceeds 1,800. Most of them are university students or university graduates. It is doubtful that a more highly educated membership can be found anywhere else in the world.

In the capital city of Seoul are five branches of the Church. Pusan, on the southern end of the peninsula, has two branches. A new branch was recently opened in the city of Taegu.

These Korean Saints are a remarkable people. Poverty still hangs over the land, the aftermath of the

## *Koreans printed with moveable type more than two hundred years before Gutenberg*

limited and very poorly organized. Church literature was not available, and it was necessary to rely on English tracts or Japanese translations in order to teach the gospel. During the long years of Japanese occupation, the Korean people were forced to learn that language, therefore most of the early members could speak Japanese to the same degree of fluency as they spoke Korean. Dr. Kim had been schooled in Japan. He spoke Japanese, Chinese, English, French, and German equally as well as he spoke Korean. His translations of the thirteen Articles of Faith, the Sacrament prayers, and other works are still in use in Korea today."

Living conditions were poor. Housing was at a premium. Dr. Kim was able to rent a small home for

occupation and war, with all else sacrificed to the maintenance of one of the largest standing armies in the world. Our own people have little in the way of goods, but much in the way of self-respect and independence.

They are accustomed to hardship, and they are not without it even in the Church. Some months ago we sat together in a district conference, several hundred of us, and the temperature in the hall never rose above twenty-six degrees during the two hours of the meeting. There was no complaining and no restlessness. The Spirit of the Lord was felt in the prayers, in the testimonies, in the singing.

How beautifully they sing. The Koreans have been called the "Welsh of the Orient." To hear them blend

rich and well-trained voices is an inspiration.

Meeting facilities are poor in comparison with those in other parts of the world. But this will change. The membership will assist in building structures worthy of their faithfulness.

A large and beautiful site in Seoul was recently acquired as mission headquarters. It was once a recreation park. A cabaret has become a meeting hall. An old Korean residence has become a mission home and office. Soon modern facilities will rise in the shadow of the ancient wall that protected Seoul in the long-gone years when there were no airplanes, no missiles, none of the machinery of modern war.

Out beyond the Eastgate of the city a new chapel is under construction—the first to be built by the Church in Korea. Locally called and maintained building missionaries are laying concrete block walls under the tutelage of a dedicated builder from the States. These young Koreans learn quickly. They are alert and inventive. This is a natural trait with them, for they come of a people who have made remarkable contributions over the centuries. Koreans invented the spinning wheel in 1376. They printed with movable type more than two hundred years before Gutenberg. They developed astronomical instruments in 1438 and the mariner's compass in 1535. They wrote the first encyclopedia three hundred years before the French. They built the first iron-clad ships in the sixteenth century. They warmed their homes with radiant heat fifteen hundred years ago. They are part of a nation which centuries ago produced a culture without a peer.

Korea today still bears the marks of war. A fragile

calm." It is the same uneasiness one feels in the shadow of the wall in Berlin. It was created by the same forces of evil and hate.

United Nations troops still stand alert with a vast arsenal in South Korea. Among them are Latter-day Saints, men of the same kind who during the war came out of foxholes to meet together and worship the Lord. Recently we gathered with some of our servicemen in a testimony meeting. Tears welled in the eyes of beribboned veterans as they partook of the Sacrament of the Lord's Supper and then opened their



*Below: The servicemen's district presidency and council of the Korean Mission meet in mission home in Seoul. They are 1 to 7, Charles Greenwell, James D. Taylor, Ottis M. Plant, Harold J. Moody, Hyrum L. Austin, Kenneth D. Ross, Halver Lewis, and Gail E. Carr, mission president.*

peace hangs over the land. The ancient nation is divided under the truce signed at Panmunjon on July 27, 1953. A belt two thousand meters wide reaches across the peninsula from sea to sea. The rails, the roads, and the telegraph lines end at the barbed wire. In the center of the Demilitarized Zone (the DMZ) is a small cluster of buildings where meet the peace commission of neutral nations and the negotiators of both sides to compose little differences that could explode into catastrophic war. Beyond, to the north and south, are the armed camps of both sides, where shots ring out occasionally as probing patrols are seen by those whose territory they try to explore.

We visited the DMZ in 1961 and felt the solemn uneasiness that hangs over "The Land of the Morning





hearts one to another. We have met with the Saints in many lands, but never have we felt a greater appreciation for the Church, a deeper sense of gratitude than we did that recent Sunday morning in the quiet of an army chapel in the ancient city of Seoul, in a land where there has been so much of the curse of war, so much of the tragedy of conquest, so much of the bitter fruit of "man's inhumanity to man." How marvelous in contrast is the power of the Spirit among those in Korea whose lives have been touched by the Prince of Peace.



*Below: A farmer in Korea takes two pigs to market, tied on the back of his bicycle.*

*Above: The "ole swimmin' hole" in the River Han in Korea accommodates bathers of all ages.*



*Below: There are many open-air roadside markets such as this one throughout Korea.*

*Above: On the stage of the branch hall, young people in Seoul rehearse for roadshow.*



# THE CHURCH IN THE ORIENT



The unique beauties of the Japanese parks, gardens, and countryside are widely heralded. This scene was taken on Honshu Island near famous Fujiyama.



Seven members of the Manila Branch Relief Society, who also make up the "Firelight" class in Primary, happily inspect achievement badges with their teacher.



Following a tropical storm, Elders Chapin and Christensen, shoes and stockings in hand, return to their quarters at the Cavite Branch near Manila in the Philippines.



Three converts to the Church, Brother Chung Tai Pan, and Sisters Choi Jang Soon, and Choi Soon Hei, work on the translation of manuals into Korean.



The staple food of the Chinese diet is rice, and rice paddies such as shown here on the north end of Taiwan (Formosa) are a common sight throughout the Orient.



Waiting for a train to take them on an MIA beach outing, young members of the Church from Taipei shield themselves from the hot July sun with their colorful umbrellas.



Atop a high mountain near the 38th parallel, Lt. Col. O. M. Plant, formerly servicemen's dist. pres. for Korean Mission, inspects missile launching site.



A father and son labor missionary team, Roy Johnson and Glen, of Yakima, Washington, work together on a church building in Tokyo, Japan.



Youngsters of Primary age of the Tokyo West Branch, dressed in their colorful kimonos, play their version of "London Bridge is falling down."





*MMen play basketball in Japan, too. Here two groups square off for a practice session on the playgrounds of one of the schools in Tokyo.*



*Sisters Lin Hin Huan and Shen Yin leave the temporary chapel of the North Taipei Branch in Taiwan in a pedicab, following meeting.*



*In Seoul, Korea, Brother and Sister Hong and daughters, Yoon Pyo, Oun Pyo, Sung Hee, and Me Sun visit the palace, former home of the once proud rulers of that land.*



*A youth choir, made up of young Chinese members, sing a variety of songs for conferences and other church functions in Hong Kong.*



*Since missionary work started in the Philippines in 1961, 590 converts have been baptized, many of them in this pool at the Edward Grimm home in Manila.*



*The colorful "Jeepney" is the popular mode of transportation in Manila. Converted from the American-made Jeeps they are often used by missionaries.*



*From the New Territories one can look across rice paddies and fields flooded by the Sham Chun River into Red China. Canton is about sixty miles away.*



*First lady missionaries in the Philippines, Carol Smithen, left, and Mary Ellen Edmunds, read from Joseph Smith's Testimony while visiting investigators in Manila.*



*East does meet West, as a missionary from the states gives instructions to Miss Machiko Sonoda, a volunteer worker on a new chapel in Tokyo.*





# THE PHILIPPINES

Bataan, Corregidor, Leyte, Lingayen Gulf—these are names to stir the imagination with terror and rejoicing. These and others were in the war news during the dark years from 1941 through 1945. They are Philippine place names, as rich with a tradition of heroism as any on earth.

Corregidor is an island across the bay from Manila. Bataan is a peninsula that reaches like an arm to encircle the harbor. Here, in the bleak days of December 1941 and the early months of 1942, was as terrible a siege and as brave a defense as is recorded in the history of war. Here 13,000 Americans and 30,000 Filipinos stood against enemy forces of 200,000. The tale of that historic stand is told in misery, hunger, disease, of waning hope, of bitter surrender, of the

“Death March” to the prison camp in Tarlac.

The invasion of the Philippines began December 8, 1941. Bataan was surrendered April 9, 1942. Corregidor fell on May 7.

The Philippines were defeated and occupied. The United States was wounded, staggering, and on the defensive in the far Pacific. But slowly in the months that followed, the tide of battle turned. Great armadas of ships traded deadly blows in battles of the seas, seas which became the burial grounds of thousands of young men who as boys in school geography classes had never even heard the strange names of the straits and oceans, the bloody beaches and steaming jungles where they died. Planes fell from the skies in those years, planes that locked in deadly combat over shark-

infested waters and enemy-infested islands. Armies tore at each other wherever there was room to dig a foxhole or fire a gun. On October 20, 1944, American troops landed in Leyte, and the liberation of the Philippines began.

The seas are calm today. Jungles again cover the old air strips from which brave men flew to victory and death. Unfailing tides rise and fall on beaches that were battlefields. On a knoll on the outskirts of Manila is a cemetery. It is a somber place, a place of memory and hope, the largest American military cemetery outside the United States, a place of tragic beauty.

A simple chapel, small and chaste in white marble, crowns the elevation. Like great encircling arms, two colonnades reach out from each side. Broad lawns, acre after acre, slope toward the highway. Here "row on row" stand the marble crosses that mark the graves of 17,000 American dead.

One walks quietly in this sacred place. One walks with reverence and gratitude. One looks silently at beautiful mosaic maps of those terrible battles of the Pacific. One pauses before the magnificent stone colonnades and reads these words carved in marble: "Comrades in arms whose earthly resting place is known only to God," and "Some there be which have no sepulchre. Their names liveth forever more."

With bared heads we paused over the names. There are more than 36,000 of them, American and Filipino. We found the name of one we knew, a boy who grew up in our town, a boy who played ball and danced and loved life, a boy who passed the Sacrament on Sunday—and then went off to war. Comrades walk

his plane fall flaming into the sea. His name is cut in stone to be remembered by those who know the peace for which he died.

It was in this hallowed place that a few of us gathered early in the morning of May 28, 1961. The air was cool for Manila. A lazy wind drifted through the colonnades. Maxine Grimm set up her little organ. Her feet touched the pedals, and her fingers touched the keys, and the very picture of this woman seated there was reminiscent of a thousand memories of war.

She had grown up in Tooele, Utah. She had joined the Red Cross. She had moved with the advancing American troops from the jungles of New Guinea, up through the Philippines and into Japan. She had married Colonel Edward M. Grimm who had served on General MacArthur's staff, who had distinguished himself in the long campaigns of the Pacific, and who was named commandant of the prison camps, responsible for the care and rehabilitation of thousands of Americans and Filipinos who had been captured by the enemy and interned for months and years in foul and crowded quarters.

This same organ had played hymns in hastily called meetings in scores of strange places where the army paused briefly and a few Mormon boys, aware of one another's presence, had gathered to pray and sing, to partake of the Sacrament and to share testimonies one with another. It had furnished the music for meetings held in the Grimm home as more and more servicemen had moved into Manila. Later, when meetings were held in a school auditorium with as many as five hundred in attendance, the little pump organ had

*Above: Sister Maxine Grimm, also of Tooele, Utah, with son Edward and daughter Lynda, views ruins of Fort Santiago in Manila, stark reminders of the war years when she was a Red Cross worker in New Guinea and the Philippines.*

*Below: Filipino women are experts with needle and thread, as these Relief Society sisters demonstrate.*



provided the accompaniment. The numbers had waned as the advancing armies had moved north to Okinawa and then on to Japan.

Now, on this May morning of 1961, we were met to initiate missionary work in the Philippines. President Joseph Fielding Smith had dedicated the land for the preaching of the gospel August 21, 1955, at Clark Field, the great American Air Base north of Manila. But missionaries had not been permitted to enter the country.

Finally, six years later, the work of legally registering the Church had been accomplished. We had assurance that visas would be granted the elders.

The little group opened the meeting with William W. Phelps' prophetic hymn:

"Now let us rejoice in the day of salvation.

No longer as strangers on earth need we roam.

Good tidings are sounding to us and each nation,  
And shortly the hour of redemption will come."

President Robert S. Taylor of the Southern Far East Mission conducted the meeting. Sister Maxine Grimm reviewed the history of the church members who had come and gone in the Philippines during the years of war. Brother David Lagman, the first native Filipino to be ordained an elder, told of his conversion and bore his testimony of the divinity of the gospel. Elder Gordon B. Hinckley then spoke and offered a special prayer invoking the blessings of the Lord upon the missionaries and upon the land. Among the words of that prayer are the following:

"We invoke thy blessings upon the people of this

land, that they shall be friendly and hospitable, and kind and gracious to those who shall come here, and that many—Yea, Lord, we pray that there shall be many thousands who shall receive this message and [be] blessed thereby. Wilt thou bless them with receptive minds and understanding hearts, with faith to receive, with courage to live the principles of the gospel, and with a desire to share with others the blessings which they shall receive? We pray that there shall be many men—faithful, good, virtuous, true men who shall join the Church and receive the blessings of the priesthood, and who shall grow in leadership under the direction of those who hold the keys in this day and time, according to the law and order of thy Church."

Prayers of invocation and benediction were offered by Elders Donald G. Bowen and Theon Laney, the first representing the American civilian members of the Church, the latter the American servicemen.

Those present on that historic occasion will never forget the solemnity, the peace, the spirit of promise felt that morning in this sacred place.

The government shortly thereafter granted visas for four missionaries. They began their work in Manila as pioneers in a new field. They had come from Hong Kong where they had spoken Cantonese. Now they could again teach in English, but with limitations. English is the official language of the republic. Interestingly enough, this nation in the far Pacific is regarded as the third largest English-speaking country in the world, outranked only by the United States and England. Nevertheless, it is spoken by only a third of the population. Many have supposed that

*In front of this impressive marble chapel  
in the American military cemetery near Manila,  
services were held on May 28, 1961, to initiate  
missionary work in the Philippine Islands.*







*Below: Philippine District President Sgt. Leo W. Gillman with his wife Faye and daughter Diane examine in cemetery near Manila a map of one of the great battles of the Pacific. A number of LDS servicemen and their families are stationed in the Philippines.*



*Above: Residents of Manila do much of their shopping in this large market where "anything" can be bought.*

Spanish would be widely spoken after more than three centuries of Spanish rule, but it is estimated that only about 500,000 out of a population of twenty-nine million speak Spanish.

Tagalog is the major dialect, and our missionaries have learned that the ability to converse in this language is a great asset to the work. In the Philippines as elsewhere people enjoy hearing the gospel taught in their native tongue. Six other dialects, each spoken by large groups, complicate the problem of teaching the people.

With a limited number of missionaries, the work has been concentrated largely in Manila and its contiguous communities, Pasay City and Quezon City. Two branches of Filipino (Continued on page 210)



## EPILOGUE

*A stronghold of defense  
in the Far East, Ocinawa  
is a new field  
for missionary work.*

Those who have read these brief reviews of the work of the Church in the Orient doubtless have been aware of the part played by American servicemen in laying the modest foundations from which have grown thriving missions. Man's greatest folly, war, became the Lord's opportunity to build a kingdom of peace. Generation after generation whose lives have been and will be blessed must be eternally grateful to those faithful men trained in the art of battle, who, whether as comrades in arms or as victors in conquest, taught the gospel of the Master by example and precept.

Some of those who served in uniform later returned as missionaries. Their understanding of the people of these strange lands developed while they served as soldiers, ripened to appreciation and love while

they served as missionaries. Since then hundreds of other faithful young men and women have left home and family, comfort and security, to spread the light of eternal truth in this part of the world.

To his disciples of old, Jesus declared: "Ye have not chosen me, but I have chosen you and ordained you. . . ." (John 15:16.) It has been so with these modern-day ambassadors of the Lord. They have gone where they have been called to go. Their labor has not been easy, but it has been fruitful. The lives they have touched have been miraculously changed, for there has come into the hearts of their converts an unwavering conviction that God lives and that Jesus is the Christ.

The teaching of the gospel in the languages of this





*Top: Korean mission labor supervisor Kenneth Roos with building missionary at work near mission home.*

*A family of recent converts in Taipei, Taiwan, pose in front of chapel.*

*Top: Chinese boys honor their priesthood and perform ordinances with dignity.*

*District conferences for Chinese members in Hong Kong are held in the new city hall.*

vast area—Japanese, Korean, Cantonese, Mandarin, and Tagalog—and the acceptance of that teaching, become witnesses of the divine calling of the Prophet Joseph. In the dark winter of 1839, in the misery of a basement jail in the little town of Liberty, Missouri, these remarkable words of prophecy were spoken concerning him: “The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

“While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.” (D&C 122:1-2.)

One witnesses the fulfillment of that prophecy in gatherings of the Saints in such places as Sapporo,

Okamachi, Fukuoka, Naha, Taegu, Kao Hsiung, Quezon City, and Shatin. And all of this becomes a promise of greater things to come when the Lord, in his wisdom, shall open others of the nations of the earth in fulfillment of his promises, for the blessings of his children.



*Seoul, Korea*





ELDER GORDON B. HINCKLEY  
Of The Council of the Twelve  
President Hawaiian-Oriental Missions

### SOUTHERN FAR EAST MISSION



KOWLOON, HONG KONG  
Mission Headquarters

JAY A. QUEALY, JR.  
President

#### Area:

Hong Kong: 391 sq. miles  
Taiwan (Formosa): 13,886 sq. miles  
Philippines: 115,758 sq. miles

#### Population:

Hong Kong: 3,410,000 (Est. 1962)  
Taiwan (Formosa): 11,612,000  
(Gov. est. 1963)  
Philippines: 29,698,000 (UN est. 1962)

#### Major Language:

Hong Kong: Cantonese  
Taiwan (Formosa): Mandarin  
Philippines: English, Tagalog

#### Church Statistics, December 31, 1963

Hong Kong:  
Membership: 2,448  
Convert baptisms 1963: 652  
Av. no. of missionaries a month: 72  
Number of branches: 12  
Church-owned buildings: 8  
Chapels under construction: 0  
Taiwan (Formosa):  
Membership: 1,606  
Convert baptisms 1963: 523  
Av. no. of missionaries a month: 51  
Number of branches: 12  
Church-owned buildings: 0  
Chapels under construction: 1  
Philippines:  
Membership: 590  
Convert baptisms 1963: 236  
Av. no. of missionaries a month: 17  
Number of branches: 5  
Church-owned buildings: 0  
Chapels under construction: 0

### KOREAN MISSION



SEOUL  
Mission Headquarters

GAIL E. CARR  
President

#### Area: 37,427 square miles

Population: 26,300,000 (Census, 1962)

#### Major Language: Korean

#### Church Statistics, December 31, 1963

Membership: 1,993  
Convert baptisms 1963: 321  
Av. no. of missionaries a month: 29  
Number of branches: 9  
Church-owned buildings: 7  
Chapels under construction: 1

### NORTHERN FAR EAST MISSION



TOKYO, JAPAN  
Mission Headquarters

DWAYNE N. ANDERSEN  
President

#### Population:

Japan: 95,300,000 (Gov. est. 1962)  
Okinawa (Ryukyu Islands): 903,000

#### Major Language: Japanese

#### Church Statistics, December 31, 1963

Membership: 8,573  
Convert baptisms 1963: 1,475  
Av. no. of missionaries a month: 177  
Number of branches: 29  
Church-owned buildings: 18  
Chapels under construction: 3

CHINA

Kowloon  
HONG KONG

INDOCHINA

VIET NAM

Saigon

MALAYA

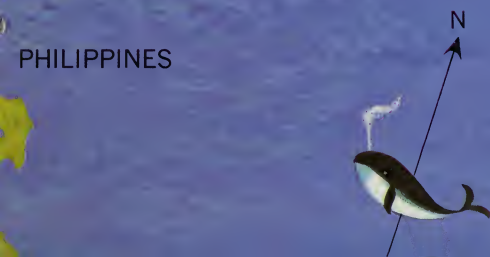
Singapore

THE

Manila



# CHURCH IN THE ORIENT



# Beware..

"How much do I need to know to be a wise shopper for my family's clothing! It seems that I don't know anything, and I never seem to learn enough to avoid the pitfalls." Sandra's expression of desperation is typical of many we hear, and it is not too surprising that we do hear complaints, with changes in textile fibers, finishes, and in fabric and garment construction taking place so rapidly. Most of us are confused. We are not well-acquainted with one fiber until another improves or replaces it. Familiar-looking fabrics behave in strange ways as new finishes alter their character. Labels on merchandise make extravagant claims; this we have learned from sad experience to partially distrust.

Even sales people find it very difficult to keep up to date on the merchandise they sell. Many who would not deliberately give false information do so from a lack of sufficient information or understanding.

The best single help for any of us is good informative labeling. Considerable time and money have been expended in the past few years to improve the labeling of textile products. Merchants, manufacturers, testing companies, home economists, and government agencies, both national and international, have co-operated to give accurate information in clear, concise statements. But, frankly, the response has been disappointing. Customers just don't bother to read the labels. Even worse, they complain about the nuisance of tags being attached. However, even the conscientious customer can sometimes read without understanding all a label has to tell.

What help does a good label give, and how can a customer read the real meaning of the information it offers? Can a customer depend upon the information being accurate? If merchandise doesn't live up to claims made on the label has the customer any recourse? How does one go about claiming malperformance?

A good label gives instructions concerning the care of a garment. A customer needs to know if an article must be dry-cleaned or if it is washable. If it is washable, can it be machine washed through the entire wash cycle or must it be drip dried? Is it safe to use bleaches? What kinds are recommended? Can

the garment stand tumble-drying? At what temperature? If the label says "hand wash only" does it require drip-drying? What temperature is required for ironing or pressing? Many articles of clothing are disappointing because they are not properly cared for. If a customer is informed by the label what care is required, she can decide for herself whether or not the garment would be practical in her household or if it would require too much special handling.

Sometimes fabrics which are washable are made into garments that cannot be washed. If thread, linings, interfacings, and trims are not completely washable, then there is no advantage to a washable fabric. A few manufacturers of ready-to-wear have been guilty of careless labeling of such merchandise, and the garments have not lived up to claims. Such articles should be returned through the merchant to the manufacturer for price refunds.

Another feature of a good label is a clear statement about special finishes which affect the behavior of the article. But one needs to read what the label really says and not just what it appears to say. For example, "water-repellent" does not mean water-proof, but is often a more suitable finish. "Crease-resistant" would more accurately read "wrinkle-recovery" since the finish assists a garment in losing its wrinkles rather than preventing wrinkling. Fire and scorch retardant finishes retard rather than prevent damage. "Permanent pleating" is permanent under certain qualified conditions. "Stain repellent" is an effective finish unless the finish washes out or is removed by dry cleaning. Insulative finishes are effective in still air but useless in windy weather. Some finishes can improve the absorbency of fabrics. Others inhibit the growth of bacteria and fungus and the odors they cause. Finishes that control shrinkage are desirable, but residual shrinkage should be stated on the label and for most garments should not exceed 1½ percent. All special finishes are useful under certain conditions, but the customer has a right to know when he is paying for special finishes. Many of them cannot be identified except by the label.

Some manufacturers, recognizing how superficially



# *.be aware of*



many of us read labels, prefer to emphasize a brand name which will lead a customer to believe all his imagination will suggest about the degree of satisfactory service a finish will give. Customers should insist upon knowing how satisfactory a performance the merchant will guarantee before making a purchase. If the merchant makes no guarantees and the label is not specific, then the worst should be anticipated. What the label does not say is very significant. For example, permanent sizing and crease-resistant finishes save time and improve the appearance of fabrics, but often shorten the wear-life of an article. If the label makes no claim of improved wear, it is safe to assume that the finish decreases durability of the fabric.

A third important feature of good labels is a listing of all fibers present in any textile product. Thanks to the new Textile Fiber Products Identification Act, manufacturers are now required to identify all fibers used, give the percentage of each fiber and its generic (or family) name, as well as the brand name of the fiber. This is helping to reduce the disappointment caused by errors in judgment such as mistaking acetate for silk, or rayon for linen.

Sixteen generic groups include all the scores of manufactured fibers which have been so confusing in the past. If one is acquainted with characteristics of a generic group the fiber performance can be predicted. Several of the sixteen generic groups of fibers are not suitable for clothing. These are fiber-glass, saran, vinyon, and vinal. Rubber and metallic fibers are limited in their use. Azlons and nylril fibers are currently being manufactured in this country. Rayons and acetates are old friends and the olefins are just beginning to be produced. This leaves only five groups of fibers with which we could profit by better acquaintance.

When the label reads "nylon," we know the fiber will be strong and resilient. It may be found in a wide variety of fabrics from sheer hose and lingerie to bulky stretch sox and sweaters, or hard wearing wool-like carpets. New names in the nylon family include Cadon and Antron. These are more absorbent

and give a silky hand to fabrics. Caprolan and 501 nylons are textured, bulky, and durable.

The acrylic fiber family includes Creslan, Acrilan, Acrilan Spectran, Orlon, and Orlon Sayelle. These durable fibers are popular in sweaters, blankets, carpets, draperies, skirts, and slacks. They can make warm, fluffy fur-like fabrics, or produce sheer lingerie. Glass curtains of these fibers withstand sunlight degradation remarkably well. Usually the acrylics are better washed than dry-cleaned. Labels should state the necessary care.

Mod-acrylics are closely related to acrylics, except that they are more heat sensitive and cannot be ironed. They are often combined with acrylics to produce fur fabrics. Dynel and Verel are the most common trade names of the mod-acrylics.

Polyester fibers Dacron, Fortrel, Kodel, and Vycron hold sharp pleats and creases, wear well, wash easily, and dry quickly. They blend well with wool to reduce the cost of worsted fabrics and with cotton to produce remarkable wash and wear fabrics.

The spandex fibers, Lycra and Vyrene, are recent on the market, but already popular for foundation garments, bathing suits, stretch pants, and similar items. When stretching power is required, they are more restraining, lighter in weight, and more durable than fabrics using rubber.

The olefins will soon be available on the American market. These are remarkably light in weight for their bulk and are quite inexpensive. They are strong, durable, and chemically inactive, but are sensitive to heat so will therefore be used in such no-iron fabrics as knits, carpets, and blankets.

When labels do not give sufficient help about necessary care, performance features, and fiber content ask for more information from your sales person. Even when he can give no more help, he will in turn ask for more. When the message gets through to the manufacturer that the buying public wants and uses good labels, he will be more willing to go to the extra expense and trouble to provide them. Business is built upon satisfied customers and repeat sales; we do ourselves a favor by being aware of labels.

# Annual Resurrection

BY A. N. LEONARD

Crocus, hyacinth, and daffodil  
Are first to wake with heavenly thrill,  
Then tulips break the bands of sleep  
To bless with colors—pale and deep;  
In scented breeze the iris next  
appears

With song of bees to greet our ears;  
As from the dead, the trees awake,  
Put forth their buds and blooms,  
and make

The cooling shade for other beds  
Of tiny plants to raise their heads.

Violets, pansies, pinks, forget-me-not  
All witness work which God hath  
wrought.

With summer warmth the asters  
bloom,

And scarlet rose with sweet per-  
fume;

Now it's warm midsummer day—

Those rioting zinnias here to stay;  
Star-like, the water lilies skim the  
waves

A newness of life from watery  
graves;

The evening primrose scents the air—  
That wild aroma ever there.

Insects' songs at eventide

Make music for a moonlight glide;

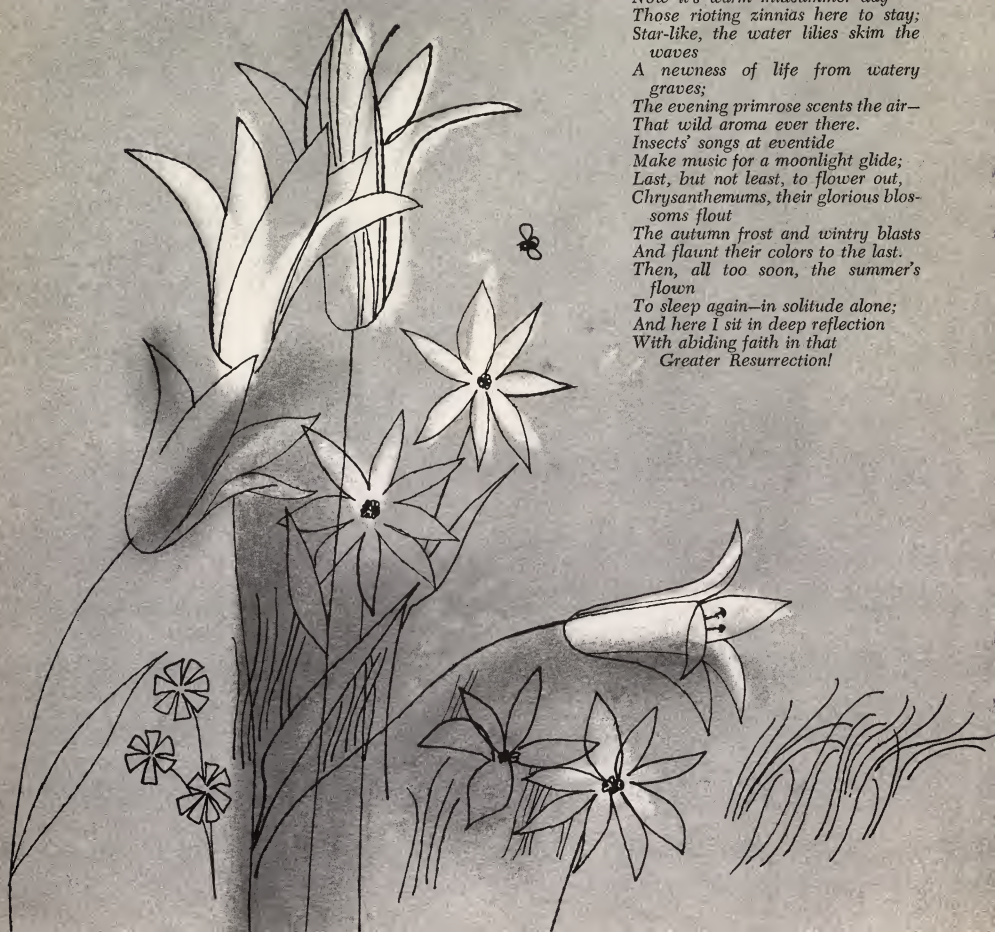
Last, but not least, to flower out,  
Chrysanthemums, their glorious blos-  
soms flout

The autumn frost and wintry blasts  
And flaunt their colors to the last.

Then, all too soon, the summer's  
flown

To sleep again—in solitude alone;  
And here I sit in deep reflection

With abiding faith in that  
Greater Resurrection!



# NEW AMERICAN TEMPERANCE PLAN

# PAYS \$100 WEEKLY...

## even for life to Non-drinkers and Non-smokers!

At last—a new kind of hospitalization plan for you thousands who realize drinking and smoking are evil. Rates are fantastically low because “poor risk” drinkers and smokers are excluded. Since your health is superior there is no age limit, no physical examination, no waiting period. Only you can cancel your policy. No salesman will ever call. Starting the first day you enter any hospital, you will be paid \$14.28 a day.

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### Our rates are based on your superior health,

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

### READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

#### 1. You receive \$100 cash weekly— TAX FREE—even for life,

from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

#### 2. We cover all accidents and sicknesses,

except pregnancy, any act of war or military service, pre-existing accidents or

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

#### 3. Other benefits for loss within 90 days of accident

(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

#### We invite close comparison with any other plan.

Actually, no other is like ours. But compare rates. See what you save.

### DO THIS TODAY!

Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

### MONEY-BACK GUARANTEE

*Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.*

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#### Application to Pioneer Life Insurance Company, Rockford, Illinois

FOR

AT-300

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Name (PLEASE PRINT) \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

| NAME     | AGE | HEIGHT | WEIGHT | BENEFICIARY |
|----------|-----|--------|--------|-------------|
| 1. _____ |     |        |        |             |
| 2. _____ |     |        |        |             |
| 3. _____ |     |        |        |             |
| 4. _____ |     |        |        |             |

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X** \_\_\_\_\_

AT-IAT

Mail this application with your first premium to

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**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

**IMPORTANT: Check table below and include your first premium with application.**

#### LOOK AT THESE

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|                              | Pay Monthly  | Pay Yearly  |
|------------------------------|--------------|-------------|
| Each child 18 and under pays | <b>\$280</b> | <b>\$28</b> |
| Each adult 19-64 pays        | <b>\$380</b> | <b>\$38</b> |
| Each adult 65-100 pays       | <b>\$590</b> | <b>\$59</b> |

**SAVE TWO MONTHS PREMIUM BY PAYING YEARLY**



## Japan

(Continued from page 171)

I could not learn the language. I wept in my despair. I pleaded with the Lord. I fasted, and, oh, how I pleaded. And then miraculously my homesickness left me, and I have never felt it since, and now Japanese seems like a language I learned long ago that is coming back to me."



RICHARD L. EVANS

Last week we closed with this line: The past is to learn from, but not to live in. We have moved seven days along since then, returning somewhat to routine. But it is important that we not lose perspective or firm resolve or the deep desire to do and be better. "Build thee more stately mansions, O my soul, As the swift seasons roll!"<sup>1</sup> is more than a line of finely phrased poetry. It suggests we must not be indifferent, or resigned, or smugly satisfied with ourselves. "I fear the contented man," said an eminent author. "I fear him because there is no progress unless there is discontent. . . ."<sup>2</sup> Following through an honest resolve to learn, to improve, to change, to reform, to modify habits was never altogether easy. "A cobweb is as good as the mightiest cable when there is no strain on it,"<sup>3</sup> said Henry Ward Beecher. This would imply that we could live in tranquility and peace if we had no problems. But we all have problems. And cobwebs can't carry them. We all need to develop the strength, the character, the ability to meet life and adjust ourselves to its difficulties—and also to its opportunities. Another line from Robert Louis Stevenson ties to this same thought and theme. "You cannot run away from a weakness," he said. "You must sometime fight it out or perish, and if that be so, why not now and where you stand?"<sup>4</sup>—all of which suggests the wisdom of resolving to change what should and can be changed, to improve what should and can be improved, to begin what should and can be begun; standing firm, facing facts, and learning to live with them and with ourselves. "You cannot run away from a weakness." It comes to a question of whether or not we are in control of ourselves or whether something else is in control of us. "The supreme fall of falls is this, the first doubt of one's self,"<sup>5</sup> said an eminent source. All of us at times lean on others, but we must also learn to lean on ourselves, and do better and be better. Summary suggests repeating these significant sentences: The past is to learn from, not to live in. "I fear the superficially contented man." "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so, why not now and where you stand?"

<sup>1</sup>Oliver Wendell Holmes, "Chambered Nautilus."

<sup>2</sup>John P. Marquand.

<sup>3</sup>Henry Ward Beecher.

<sup>4</sup>Robert Louis Stevenson.

<sup>5</sup>Countess de Gasparin (1813-94), French author.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 5, 1964. Copyright 1964.

The climate is rigorous, and imposes serious burdens. The summer heat is debilitating. The winters are cold. In 1962 our elders walked paths cut through snow piled ten feet deep. Little *hibachi* stoves or odorless kerosene heaters provide the only comfort. Then comes spring with a beauty all its own in Japan. It is a lovely land of great mountains, of clear waters, of neatly-tilled fields, more fertile and productive now than they were when tilled a thousand years ago.

It is an industrial giant whose rise from the ashes of war has been a miracle unequalled anywhere else in the world and comparable only to that of West Germany. Its teeming cities roar with traffic, as stifling and frustrating as any on earth.

Its people are ambitious, courteous, friendly. And as the gospel touches their lives, they are faithful with a great love for the Lord and his ways.

The Saints have just completed three new chapels in Tokyo, constructed by building missionaries. They are a credit to the Church, the beginning of a great program which must go forward to meet the needs of the burgeoning membership in this land of the far Pacific.

Approximately 160 missionaries are in the mission today—twice the number who served in Japan between 1901 and 1924. The incumbent president, Dwayne N. Andersen, was hit by shrapnel while serving as an American GI in the terrible battle along the Shuri line in Okinawa, when more than 12,000 Americans were killed and more than 36,000 wounded. He has returned with love in his heart for the people he

### COMPROMISE

BY PAUL ARMSTRONG

*She protests,  
He confers;  
She goes her way,  
He goes hers.*

once faced in the roar of battle. He is typical of hundreds of Mormon servicemen who have been stationed in Japan. They have contributed tens of thousands of dollars from their meager earnings toward the construction of chapels to be used by their Japanese brethren and sisters. They have taught them the gospel. They have worked hand in hand with them to build the kingdom of God in that land.

In his prayer of dedication in 1901 President Grant "by the power of the priesthood and in the name of Jesus, commanded Satan to release his hold upon the minds of the people and rebuked him in his efforts to overcome the work of the Lord in this land."

The sun has risen on the day of fulfillment of that apostolic prayer.



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Planning ahead to serve you better  
**STANDARD OIL COMPANY OF CALIFORNIA**





## China

(Continued from page 176)

the Chinese have moved countless tons of earth since time immemorial in little straw baskets suspended from a carrying pole balanced across the shoulders. Concrete block walls are now rising on this structure which will become the center of activity among the Church membership in China.

But the Chinese alone will not use it. Taiwan, like Korea, is a bastion of military strength in the defense against communism. Jets roar over rice paddies where water buffalo stolidly draw plows of ancient vintage. Deadly warheads rise from fields on the outskirts of quiet villages where chickens and ducks and happy Chinese children play as they have played for centuries.

American servicemen work with Chinese servicemen. Among them are members of the Church who meet in priesthood and Sacrament meetings, who study together in Sunday School, who pay their tithes and contribute to the building fund, and who, in free hours, work on the new chapel.

In lands such as this, one soon comes to realize that acceptance of the gospel of Jesus Christ is the one thing that will save the world. A Chinese woman commented, "We love the missionaries because they love us and treat us as equals. Other foreigners treat us like dirt under their feet in our own land." There doubtless are exceptions to this generalization, but she spoke out of an experience shared by many. And a missionary, bearing testimony in Taipei, said: "I thank the Lord for eyes to see, and mouth to speak, and feet to carry me from door to door to teach the gospel of Jesus Christ to these wonderful people of China."

In 1921 President McKay petitioned: "Grant, our Father, that these young men and women may, through upright, virtuous lives and prayerful study, be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."

More than a score of our young, faithful Chinese have served full-time missions among their people.

With enthusiasm they have responded to mission calls; with devotion they have taught the gospel to their people. Many more will do likewise.

A new and even more significant thing has happened. We have sent hundreds of missionaries to the Chinese from America. Recently four Chinese elders came to the United States from Hong Kong. Able, devoted, and faithful, they carry in their hearts that same testimony and that same desire to share the gospel as do their associates the world over. Two are laboring in Hawaii, the other two in San Francisco.

The foundation of a great work has been laid among the Chinese of East Asia. The future of the Church among the millions who live in this part of the earth is unlimited, for these, too, are our Father's children, worthy of his choicest blessings, and grateful, deeply grateful when they receive them.

—

## These Times

(Continued from page 149)

reduce the role of government. But it was clear that he felt that the "extension" of government was due to a sort of "endless drift," and that he stood for "an emphasis on individual liberty" rather than "extension of government power."

Since Franklin D. Roosevelt defeated Alf M. Landon in 1936 (on the issue that individual liberty and well-being required "extension" of governmental services), the majority of both major parties appear to have accepted, when necessary, the careful augmenting, rather than reducing, the role of government. Both, meantime, have extolled the preservation and enhancement of individual liberty as a purpose. But there have also, constantly, been those who stood for Mr. Landon in his defeat, 523 electoral votes to 8 (27,476,000 to 16,679,000 popular votes) in 1936, who demand reduction. The inheritors in 1964 of the Landon opposition to the New Deal have expressed the view that if a clear (rather than a "me too") choice were offered, their position, if not vindicated by a majority, would be strengthened by an outpouring of individual sentiment opposed to Big Government.

It is to be hoped that the articulation of this issue in the 1964 campaign, vociferously in Acts I and II, and pervading Act III, may also examine the factual roots of the matter, namely, the substantial forces that have produced Big Government, Big Labor, Big Business, Big Agriculture, and Big Professional Associations in this Big Country. When Act III is over, and life really begins for the next administration, new or old, those forces will still be there to be faced: the scientific revolutions; industrialization; urbanization in metropolitan megalopolis; rapid transit; automation; and the population explosion, among others. Which bureau shall be eliminated, reduced or made more efficient at lower cost? Which policy shall be revised? Which philosophy regarding military economics shall prevail? Nuclear forces? Non-nuclear forces? Manned aircraft? Non-manned aircraft and rocketry? Some? All? What proportions? Each individual may consult his own interests, and not the other fellow's in the US Government Manual, and then decide how much government he, and not the other fellow, can do without in these times. (If this decision is made away from home, it is suggested that the decision-maker walk home rather than drive his car, as a thoughtful laboratory exercise in greater independence.) Such self-study and analysis might make a marked contribution to the 1964 campaign in America. It would also contribute to a wider sharing, by the citizenry, of the awesome responsibility which descends, on election night, on any election night, to those who are called "the winners."

The next step would be to examine the procedures, and examine them carefully, by which our local districts, municipal corporations, state and national governments, their legislatures and administrative bodies, make the decisions which add to the burdens and tasks of government. We will probably find, with few exceptions, that most individuals want something for themselves. Beset with the demands of these free individuals, ever increasing in numbers and desires, perhaps a major task of those individuals who constitute the government is to try and convince the rest of us that when we cannot solve our own individual problems, we need to be more



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**TAX FREE INCOME**... You experience a once in a lifetime personal financial opportunity.

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But like they say, "the proof of the pudding is in the eating," and our European District Manager can document the story for you. He'll be in Salt Lake City March 1 through 7. He would be pleased to talk with you. Write right now (or call, since time is short), and we'll arrange an interview. This is a select sales force. All of our agents in Europe are active LDS Church members.

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inventive, devise or use other social institutions in the hope that they can render certain services at least as efficiently, if not more so, than our governments. Or we can go without. Perhaps in America, like our bounteous agriculture and surplus food supply, our governments are more efficient than we really realize. They have had a lot of attention since the reformers went to work after the Civil War. Maybe part of the answer is to concentrate on some of our nongovernmental devices. Who knows? Does 1964 promise wiser, more fundamental inquiry? It promises opportunity for nearly everybody to get "into the act," whether Act I, Act II, or Act III. But after the show, we must remember, life begins. The life of government has also gone on during the show itself.

LIFT UP THINE HANDS  
BY ROMA HEATON LITTLEFIELD

*Blessed lad, ye do hold  
Our Lord's Sacrament in thy hands.  
And as the bread ye prepare to  
break,  
Do ye realize and understand  
What power and honor belong to  
thee,  
More power than if ye ruled this  
land?*

*As the bowl of water, clear, they  
bring,  
To cleanse thy hands of earth's slight  
touch,  
Do ye wonder what might still cling  
Uncleansed from trials that proved  
too much?*

*As thy mouth doth utter words  
To bless the broken bread,  
Is thy heart full broken too  
And mindful of the words y' have  
said?*

*And as ye bless the water clear,  
Does thy heart with sorrow teem  
For blood thy Lord freely spilt  
That thy soul he might redeem?*

*As ye walk throughout each day  
With serpent nagging every sense,  
Think of the things thy hands shall  
do  
And prepare them for the Sabbath  
hence.*

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## How Effective Are the Questions You Ask?

(Continued from page 161)

humble followers the most profound of eternal truths. It would be most profitable for the teacher to go through the New Testament and note the prolific and productive use the Master Teacher made of the art of questioning.

What are the characteristics of effective questioning? First of all, an effective question must be specific. Sometimes a teacher asks a generalized question such as, "Should we like all people?" Such a question is so general it brings little or no reaction from students. In fact, it often creates confusion in their minds. It is a mere "yes" or "no" question. A more specific form of the question would be, "What should be our attitude toward people who do not have the same idea of God as we do?"

This leads us to a second criterion of a good question. It should be directed toward one problem. So often teachers ask questions which are really a series of questions leading up to a final basic concept the teacher may have in mind. In the process of answering the series of questions, students get lost or their thinking may be directed toward tangents, leading toward a disorganized branching off from the real problem. The result is confusion. The teacher is, then, under the necessity of again focusing the attention of the class on the main message of the lesson.

An example of such a "series" question might be, "If the Saints had been more humble and had not boasted of their destiny to establish Zion in Missouri, would the Lord have protected them so they could have built a temple in Missouri?" How many separate and distinct problems does this question contain? The author can see four. If each of these were asked separately, in sequence, and then given full consideration, the class would proceed in an orderly and intelligent fashion to answer a basic question which might be, "Why don't we have a temple in Missouri?"

The timing and placement of questions is also extremely important. Questions should be used

regularly. They should not be used solely at the end of a teacher's long lecture. Neither should they be confined to the beginning of a class or to a limited area of the lesson. Skilful and consistent questioning is highly effective in achieving continuous maturation.

Facts are most easily learned and used if they are tied to a "value" element either in a question or in a sequence of questions. For example, you as a teacher might ask, "Explain how you think you would have treated Saul if you had been

in David's place?" Students cannot react unless they know how David reacted toward Saul. Inherent in their reply will be an answer to the fact-element in the question as well as a value-judgment which will apply the principle under discussion to their own lives.

Effective questions provide opportunity for variable answers. While "yes" and "no" answer questions have their place, they should be used sparingly. Students answer such questions quickly, without too much thought and with a minimum of per-



## THE VALUE OF ROUTINE

RICHARD L. EVANS

Following a change of pace and perspective, we talked last week of return to routine. To refer to a physical fact, we may grip things firmly for a limited time, but sometimes have to relax to get a new grip. A new look at things, a new hold, is sometimes essential. But despite all this, we should not minimize the value of routine. Routine is necessary for organization, for efficiency, for many kinds of accomplishment, and without it life would become chaotic. "A great deal of nonsense is uttered about routine," said a writer of nearly a half century ago. "People talk about the deadly round . . . [and it] is commonly thought of as a tiresome doing of the same thing over and over, but there is more in it than that. . . . The significance of routine lies *never in what is done*, but in what it is done for. . . ." Further, "the performance of a certain routine gives . . . pleasures and satisfactions . . . peace of mind and happiness and contentment. This is because a routine of life is healthful to body and mind. . . . It is amazing how many complicated undertakings, through the aid of routine, can come to be carried through. . . . Routine, properly conceived and properly executed, means no monotonous treadmill to be paced upon day after day, but economies of time and of mental and physical energy. It means the relegation of the largest possible share of ordinary work to the subconscious mind and the freeing of the largest possible amount of time and attention for things of real interest and concern."<sup>1</sup> How could a factory, a farm—or a family—be run without routine? Even the life of an artistic performer, or a creative artist is largely made up of routine, of practice and preparation. Even keeping the commandments should become a matter of routine. As Mencius said it: "Let men decide firmly what they will not do. . . ."<sup>2</sup> There should be no need for vacillation where moral standards are concerned. There are times when experimenting must be done, times when we must have a change of pace, but admitting all need for exploration, for experiment and speculation, for improving processes, much of life moves with safe and effective satisfaction because of standards, of schedules, because of sound decisions, and doing the routine duties and meeting the obligations of each day.

<sup>1</sup>Editorial: "A Defense of Routine," *Munsey's Magazine*, April 1918.

<sup>2</sup>Mencius, Discourses iv, B.C., 32.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 12, 1964. Copyright 1964.



## TAKE 'EM AWAY!

At Kennecott's Bingham Canyon mine, men and machines are working on the largest industrial expansion program in Utah's history to increase copper production at the Utah Copper Division.

One phase of the program is pictured here. Rail lines are being removed from a mine level as part of the project to substitute trucks for trains in hauling overburden from the mine to nearby dumps. When the rails are removed road graders will smooth the way for the new, *big trucks at Kennecott*. More than 50 miles of roads will be built, measuring 50 to 125 feet in width, to complete this phase. Skilled men, with their eyes on tomorrow, are on the job throughout Kennecott's operations. In addition to those at the mine, others are preparing for the expansion of the precipitation plant, the construction of a new crushing and grinding plant at the concentrators and the modernization of the converter aisle at the smelter.

Employees associated with the 100-million dollar expansion program are working not only for Kennecott, but for Utah as well. They are part of a long range plan to keep Kennecott's copper production a sound, healthy business. All are contributing to Utah's growing economy . . . today, and every day!

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sonal involvement. They are sometimes regarded as a mere nuisance by students.

"Yes" and "no" questions could be called "one-shot" questions. They might also be tagged "dead-end" questions. Questions should possess the possibility of opening up a topic. This is sometimes called the "reversible why" component. The following illustration gives some idea of the possibilities and the strength of such questions.

A teacher was asked by a college student if he considered college students irreligious. This exchange occurred in a public and not a

## SEE THE RAINBOW

BY GEORGIA MOORE EBERLING

*Time's dusty wheels have rolled  
away the years  
with fateful speed, yet this green  
valley stays  
forever young, serene, and free from  
fears,  
unknowing of the swift flight of the  
days.*

*The hills stand close, and still the  
little town  
runs out to meet them; meadow larks  
still call,  
and gentle meadows wear a verdant  
crown  
that turns to gold when summer  
yields to fall.*

*The shadows of the friends I used to  
see  
are somewhere near, as young as  
budding spring,  
and I shall come upon them sud-  
denly,  
glimpse happy faces, hear gay  
laughter ring.*

*For time has many rooms, so vast  
they hold  
all vanished days, and we may find  
again  
the springtime's hour, and summer's  
gloss and gold,  
and see the rainbow gleaming  
through the rain.*

church-related school. Instead of saying "yes" or "no" the teacher used the "reversible why" technique. He asked the student why he asked such a question. The student replied he had heard parents of college



students speak of their children as being irreligious. Again the teacher asked the student why he thought parents felt their college-age children were irreligious. The reply was that he felt it was because young people of this age did not go to church meetings. Still pursuing the same approach the student was asked why young adults do not go to church. The reply was that religion made little difference in the lives of college students. The final question in the series was directed toward the reason why religion did not make any difference in their lives.

At this point the class was generally involved—hands were being raised all over the room. A most rewarding and productive period followed during which the teacher had an excellent opportunity to explain why the restored gospel does make a difference in the lives of young people of college age. The reader might try to imagine what the course of the discussion would have been had the reply to the first question been a statement that college students were generally irreligious. There would have been

disagreement and most likely some resentment. The atmosphere would have become charged with negativism and little of a positive nature would have been achieved.

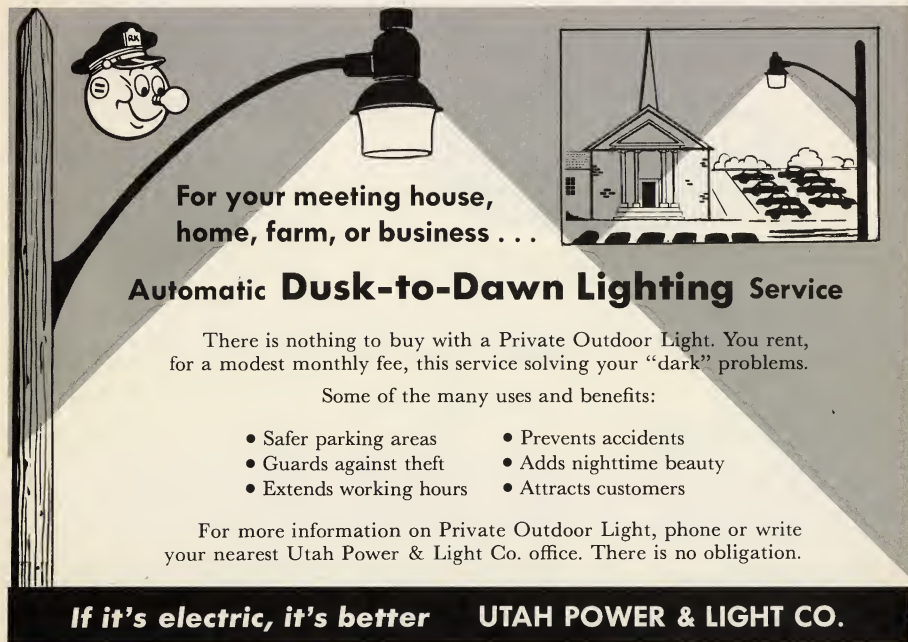
Questions should be used to help students probe their thinking until they can identify the basic principles upon which life's choices and personal reactions are based. Care must be taken to formulate questions so that this is not done too rapidly or in such large segments that students are overwhelmed or bewildered. Under such pressure a particular student may feel embarrassed and will strike back by being facetious or by sullenly refusing to explore the problem further.

A certain number of questions should be of general interest, answerable by most class members. Others should be challenging to highly knowledgeable and capable students. Still others should be adapted for use with students who are not intellectually, emotionally, or spiritually as advanced or capable. This again emphasizes the fact that teaching is an art, an individually created and applied ap-

proach to student needs.

When the teacher notes that a question has caused a student to become unusually excited or involved, the teacher should not pursue that particular line of questioning further. Quietly and sincerely the teacher should indicate he would be happy to discuss the problem further at a time acceptable to the student. This appointment must be kept. Such an arrangement should be looked upon as an opportunity to help a disturbed student and not a way to get out of a difficult teaching situation.

It is most helpful occasionally to leave a question unanswered. It is a well-known fact that the human mind often keeps working when it faces an unanswered problem even though the problem is not in full focus. Care should be taken that the problem is not of such a nature that it destroys faith in principles of the gospel. It should require students to think a situation through thoroughly and come to a positive solution which will strengthen their desire and determination to live the principle involved.



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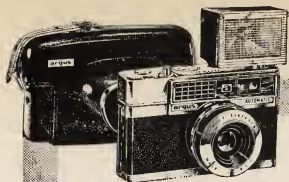
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Teachers sometimes make the mistake of answering their own questions. Students soon sense this and wait for the teacher to do so. If students do not answer a question because it is too difficult or too general, it should be broken down into segments or restated until the class can handle it.

Measures should be taken to give every student in the class an opportunity to participate during the class period. Rather than ask only those students who constantly raise their hands, the teacher should use his roll or a seating chart in various ways to make sure that all students have been involved during the lesson.

From time to time the teacher should frame questions which stimulate students to pose questions of their own either to the teacher (who will turn them back to the class) or directly to his fellow students. This can be done by using such introductory approaches as "What problems do you see in connection with . . .?" or "If you could ask one of the Church Authorities about a particular problem what would you ask?"

Questions sometimes have a tendency to promote undesirable branching away from the subject in the course of a lesson. There are a few simple techniques and precautions which will prevent this. One is to emphasize only that part of a student's question or answer which develops the lesson as you desire it to unfold. If a question is not fitting, the teacher should acknowledge it, thank the student, and indicate that it will be given consideration at another time. Some teachers allow students to press for an answer to an inappropriate question until it is opened for discussion. The teacher must be firm in resisting such pressure. Students who do this are generally more interested in calling attention to themselves than they are in promoting a good learning situation in the classroom. Sometimes such students may be disturbed and should be helped privately.

Questions should be answered loudly enough for all to hear. The teacher should not have to repeat answers because they are given so softly they cannot be heard.

Students are much more eager to participate when all answers are acknowledged in some way. An answer does not have to be fully to the



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point or even right to merit a "thank you" from the teacher. Often he can pick out some element which is applicable to the lesson, indicate that the answer will be used at a later date, or connect it to a topic which has been discussed previously.

*How Can You, as a Teacher, Improve Your Questioning Technique?*

When do you prepare your questions? Do you read the lesson just before class time, stopping haphazardly at such points as you feel would lend themselves to some type of question? Good questions take time to prepare and, when carefully pre-planned, may be used for a variety of purposes. For instance, a question may be used as a motivational item to bring a lesson objective into focus. They are also effective in reviving flagging interest during a lesson presentation, stimulating students to evaluate, choose,

#### CITY SUNSET BY THELMA IRELAND

*The sun sets slowly in the bay  
To darkness—what a pity—  
But not before she painted red  
Each window of the city.*

identify, or recall lesson material. Good questions are "steppingstones" to higher levels of thoughts.

If you, as a teacher, sincerely desire to improve your questioning technique, it can be done. Immediately after you have taught your lesson, sit down and evaluate the questions you used in your presentation. Redo and strengthen those which need it by rewording them, clear up ambiguities, place questions in a different sequence, or add or subtract certain types of questions to create a better balance. This must be done immediately after the class if the exercise is to be effective.

Rudyard Kipling placed the importance of questions in the learning process in such excellent perspective that this article might best be concluded in quoting his thought:

"I have six honest serving men;

They taught me all I know.

Their names are 'what' and 'why'  
and 'when'

And 'who' and 'where' and 'how.'"

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## Philippines

(Continued from page 189)

Saints have been organized in addition to the servicemen's branches. The membership now totals 590 with 236 convert baptisms during 1963. Seventeen missionaries are laboring in the Philippines as of this writing.

They have found the Filipinos to be a warm, intelligent, and hospitable people. Like good people everywhere, they are receptive to the teachings of the gospel when their minds are freed of prejudices and the darkness of the past.

It is not an easy task to move into a new area, to gather a soul here and another there, and to establish the program of the Church among those who have never seen even so much as a branch of the Church; in fact, who, in most instances had never even heard of the Church until they met the missionaries.

Yet this has been accomplished. Branches with local priesthood officers and functioning auxiliary programs have been established, all within a period of less than three years.

A building site was recently acquired in a choice area of Manila. From this ground will rise a chapel built like others in this area of the world, by native members of the Church who will build themselves as they build the Lord's house.

The work in the Philippines is now established. This has become the third leg of a great triangle of nations in the Southern Far East Mission—the British Crown Colony of Hong Kong, the Republic of China, and the Republic of the Philippines.

The mission president, Jay A. Quealy, Jr., also has responsibility for church members scattered through the vast areas that include Singapore, South Viet Nam, Thailand, Pakistan, and India. Interestingly enough, one of his forebears, an English army officer, accepted the gospel while stationed in India, more than a century ago.

Observing what has been accomplished in the Philippines, one cannot escape the conviction that the Church has a promising future in this fascinating land that separates the Pacific Ocean from the South China Sea. One is led to think that the Lord had in mind this nation of more than

7,000 islands when he declared through the Prophet Nephi:

"... Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?" (2 Nephi 29:7.)

This prophetic declaration filled our thoughts as we left the Ft. McKinley Cemetery that memorable May morning of 1961 to return to Manila to commence what has become a great and enduring work,

eternal in its consequences. It has come to mind again and again as we have since shaken the hands and felt the spirit of hundreds of truth-loving Filipino Saints who have accepted the testimonies of the elders, entered the waters of baptism, and experienced the blessings of the gospel of the Lord Jesus Christ.

■  
*He is risen; he is risen!  
He hath opened heaven's gate:  
We are free from sin's dark prison,  
Risen to a holier state;  
And a brighter Easter beam  
On our longing eyes shall stream.*

—Cecil Alexander



## "DAILY ... TO KINDLE OUR HEARTS ..."

RICHARD L. EVANS

We are reluctant to leave a time of changing seasons without some further earnest searching of ourselves. "We ought," said Thomas a Kempis, "daily to renew our vows, and kindle our hearts . . . as if . . . to say, 'Help me, O God, in my good resolutions . . . and grant that this day I may make a good beginning. . . . Strive as earnestly as we may, we shall still fall short in many things. Always should some distinct resolution be made by us. . . . If thou canst not be always examining thyself, thou canst at certain seasons, and at least twice in the day, at evening and at morning. In the morning make thy resolves, and in the evening inquire into thy life, how thou hast sped to-day in word, deed, and thought. . . . At eventide thou shalt always be glad if thou spent the day profitably. . . . For verily it is not deep words that make a man holy and upright; it is a good life. . . . Do what lieth in thy power, and God will help thy good intent. . . . If each year should see one fault rooted out from us, we should go quickly on to perfection. . . . Yet, if thou overcome not slight and easy obstacles, how shalt thou overcome greater ones? . . . There is no position so sacred, no place so secret, that it is without temptations and adversities. . . . Little by little, through patience and long suffering, thou shalt conquer by the help of God. . . . Of a surety, at the Day of Judgment it will be demanded of us, not what we have read, but what we have done; not how well we have spoken, but how holily we have lived. In all that thou doest, remember the end, and how thou wilt stand before a strict judge, from whom nothing is hid, who is not bribed with gifts, not accepteth excuses, but will judge righteous judgment."<sup>1</sup> God grant that we may examine ourselves and be ever more acceptable, "and let virtue garnish [our] thoughts unceasingly,"<sup>2</sup> for we are accountable, we can improve; God has not asked the impossible of us, but only a rightness of heart, our earnest efforts, and some proof of our repentance. And in this self-searching and self-examination, whatever is "virtuous, or lovely, or of good report or praiseworthy, we [should] seek after these things."<sup>3</sup>

<sup>1</sup>Thomas a Kempis, *The Imitation of Christ*, bk. 1.

<sup>2</sup>D&C 121:45.

<sup>3</sup>Joseph Smith, *Articles of Faith*, 13.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 19, 1964. Copyright 1964.

## THE FORCES AT WORK WHILE WE SLEEP

BY RUTH C. IKERMAN

Outside my kitchen window is a bright border of garden flowers. While I washed the dishes the other evening at twilight, I noted that the first iris of the season was in flower. Beside its yellow cup was a firmly rolled bud for the second blossom.

Getting breakfast next morning, I looked out the window to see the petals of the second flag unfurling in the sunlight. Sometime at night while I was asleep there were forces fully awake outside, bringing this blossom into full bloom.

All day long I went about my tasks with a new awareness of the silent forces at work while we "sleep": the healing within the body as the white cells do their work against infection, the mechanism of growth which adds or subtracts pounds, the faithful heart which provides energy for household tasks.

Even while I am asleep there are forces taking care of me just as they are preparing blossoms to enjoy in the garden. Is it too much then to hope that the forces are also preparing life's way for me, working out a pattern for the fulfillment of my life?

With this assurance I can experience to the full whatever is the circumstance this moment, facing with courage whatever problems the day may bring. There is strength in remembering that the powerful forces of life are with us even as we sleep.

This knowledge comes to the heart which accepts the precious Bible promise of Psalm 121:4: "Behold, he that keepeth Israel shall neither slumber nor sleep."

### FORGIVE ME

BY RUTH C. IKERMAN

*Dear Lord, the sound and stress of  
busy life  
Have left me tense, my spirit numb.*

*Today I saw a bird pause on the sill,  
But to his lovely call my heart was  
dumb.*

*Could it be that I have lost the song  
Because with birds I've shared no  
crumb?*

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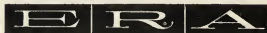
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## The Stake Mission and the Seventies

"The council or councils of the seventies quorum or quorums within the stake will recommend to the stake presidency quorum members to be missionaries."

This statement from page 12 of the *Handbook for Stake Missions* outlines the opportunities of the seventies in the new missionary program. While the stake president is not limited to this source in his choice of missionaries, it is hoped that there will be so many qualified seventies made available that this will become the chief source to which he looks.

Such a future hope depends on the quorum and its presidents for fruition. Even now the quorum council should put into operation training classes for the quorum in the methods and techniques. This training should be directed by the members of the quorum council in the stake mission presidency or others as assigned and qualified. In those stakes where the number of seventies is very small, and the mission presidency has no quorum representation, then the mission presidency should be invited to give direction to the course. This may include group study and discussion, and individual study; it may include individual instruction given by well-trained and expert stake missionaries. Its purpose is to discover the men in the quorum who are best able to become good missionaries and to prepare them for service in the mission.

Parallel to this study, the members of the quorum should study the best methods of finding investigators. As has already been pointed to, this will be a leading function of the quorum. The majority of the quorum members will engage in it, but its success will depend on careful preparation, wise planning, and effective execution.

It is not merely a matter of knocking on doors. It involves the principles by which people are cultivated and made friendly, of how to use the best means at hand to achieve consent to accept the missionaries.

The ward or branch meetinghouse may play a big part in this effort. Certainly, friendly LDS neighbors can make it easy. But there is also the time when the seventy is "on his own," when the only means of making the successful approach is to be guided by the Spirit. This most important method will require humility and a willingness to heed the promptings. It is most used of any approach.

These responsibilities of the seventies should be taught to them, and well taught.





## Baptismal Policies:

**Baptismal Policies:** A child should be baptized on his eighth birthday or as soon thereafter as possible. Baptismal fonts should be made available the year round for this purpose. Any body of water large enough to immerse the candidate may be used, except that persons should not be baptized in bathtubs or any other such receptacles. Baptisms on Sunday should be avoided. Photographs or motion pictures are not to be made of the service.

The person officiating must stand in the water with the candidate being baptized. He as well as the individual being baptized should be appropriately dressed. They may wear white clothing. Special care should be taken to see that the rules of modesty are not violated. Waders, hip boots, and bathing caps should not be worn by any of those concerned.

Bishops should give special attention to all seven-year-old children in the ward and see that they are prepared for and taught about baptism by their parents and also by other church officers.

Names of unbaptized children of members should be carried on the ward membership record until December 31st of the year in which the 21st birthday occurs. Their names should be referred to the stake missionaries so they may work with them. After every reasonable effort has failed to effect the baptism the membership record card should be sent to the Presiding Bishopric's Office with the notation, "Cancelled, 21 years of age, not baptized," written across the face.

A convert is defined as:

(a) Any person 12 years of age or over who is baptized and confirmed whose parents (one or both) are members.

(b) Any person 8 years of age or over who is baptized and confirmed whose parents are not members of the Church.

**Mentally Deficient Persons:** Persons who are not accountable and cannot repent need not be baptized, no matter what their age. They should be included as a member of record and notation made in the place for baptism "Not Accountable." If they become accountable, they can then be baptized.



✱ History describes the lives of many famous men and women, some who were good and some who were bad.

"If I were you," I would read and reread the history of two Nephites, Moroni and Amalickiah, who lived in the first century, BC. (Book of Mormon pages 301-357.)

Moroni and Amalickiah were both large and strong men. And both were men of much ability. Moroni dedicated his life and talents in service to the Lord, the defense of the Nephite people—their homes, liberties, wives, children, lands, and church. Amalickiah used his talents in obtaining dictatorship over the Lamanites and the Nephite dissenters.

Moroni, at age twenty-five, (74 BC) was appointed commander of all the Nephite armies. The Lamanites, with much greater numbers in their armies than those of the Nephites, were preparing to invade the Nephite lands and put the Nephite people in bondage. But Moroni had equipped the Nephite armies with breast plates, head plates, arm shields, heavy clothing, and other armaments. The Lamanites, except for a few, were not equipped with such armaments, being naked except for skins around their loins. Moroni, by seeking and obtaining the help of the Lord and his prophets, was successful in defeating the Lamanite aggressors and in maintaining the freedom and liberty of the Nephite peoples.

These military victories were followed by a short period of peace and prosperity among the Nephite people. They were governed, with the consent of the people, by a chief judge and lower judges. But some of the Nephite people strayed from the ways of the Lord and would not heed the words of the prophets. This dissension was encouraged by Amalickiah, who was scheming to become king of the Nephites. He gained support of some of the lower judges by cunning flattery and promises that they would be made rulers over the people when he became king.

Moroni, on learning of Amalickiah's devilish schemes, tore his coat, and wrote on a piece of it: *In memory of our God, our religion, and freedom, and our peace, our wives, and our children.*

Calling it the "Title of Liberty," Moroni fastened this banner to a pole, then donned his military apparel, prayed mightily to the Lord and traveled throughout the Nephite lands, waving it aloft. He called upon the people to "come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights and their religion, that the Lord God may bless them." Most of the people responded to Moroni's appeal.

Amalickiah and the dissenters, recognizing failure in their plot to seize the Nephite government, fled from the land of the Nephites and joined the Lamanites. By treachery, scheming, murders, and other villainous actions, Amalickiah became king of the Lamanites. He stirred up hatred and a spirit of war and destruction among the Lamanites and Nephite dissenters and marched with his armies to destroy the Nephites.

Moroni had not been idle. He constructed massive embankments and took other defensive measures to protect the Nephite cities and people (the first time such defensive measures had been used by descendants of Lehi). With the blessings of the Lord, the Nephites maintained their freedom and won victory over Amalickiah and his attacking armies.

Amalickiah brought death to tens of thousands of men, women, and children, and disaster and hardships to many, many more. His wicked life was ended by a spear in his heart.

Moroni led the Nephite people to victory. He was honored by the people as a great patriot and devoted servant of the Lord. He died a natural death.

Here were two men, both endowed with great talents. Both born and reared in the same society and of the same lineage. One devoted his talents to serving the Lord and his fellow men. The other with his talents sought self-aggrandizement and unrighteous domination and became one of the most vicious villains of history.

I have been privileged to associate with or observe at close range some of the civilian and military leaders of the United States and many other nations. These men have developed their talents. Various of them have dem-

# "IF I WERE YOU"\*

(ADVICE TO YOUNG MEN)

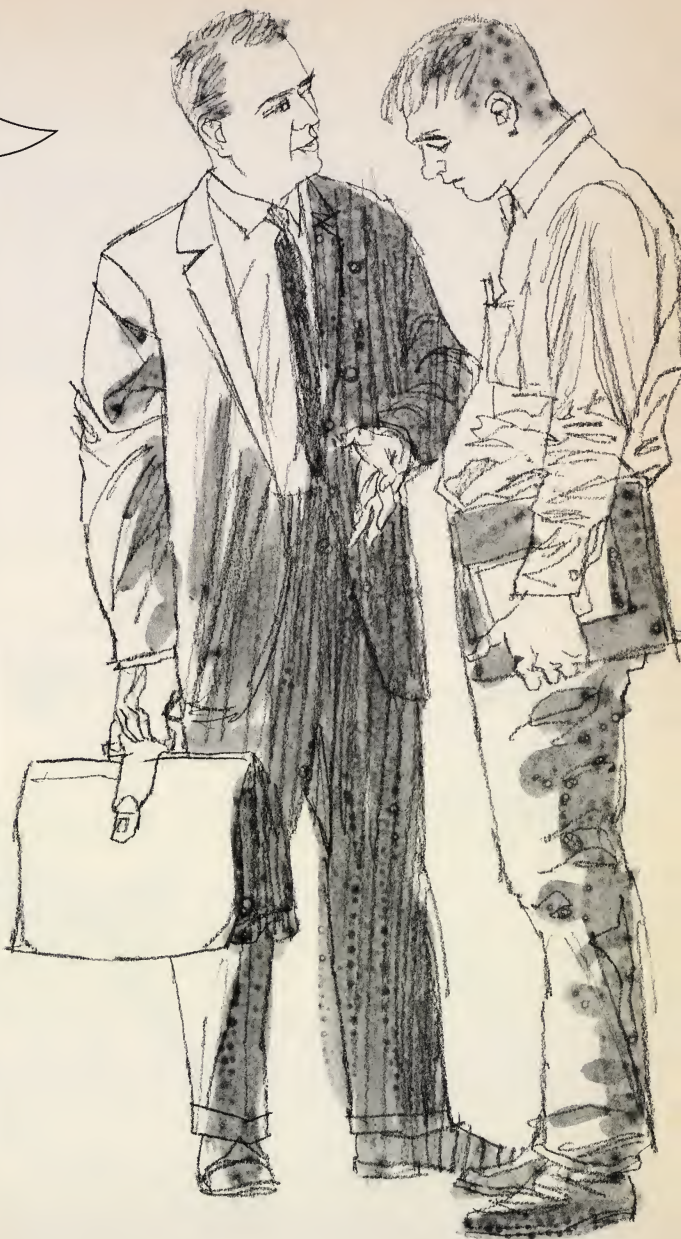
BY EUGENE HYDE MERRILL

onstrated some of Moroni's qualities.

How will you use your talents? My answer to you is: emulate in your life the principles that motivated Moroni: Serve the Lord and your fellow men. Honor your father and your mother. Use every precious minute in developing your talents—spiritual, mental, and physical. By doing so you will be blessed of the Lord and achieve the purposes for which he placed you on earth in this glorious and challenging period in the earth's history. Accomplishments, happiness, and satisfaction will be yours.



Eugene Hyde Merrill has been Deputy Assistant Secretary of the Army for Installations in Washington D.C., since 1961. Prior to this, he was administrator of NATO's military construction and procurement program in Paris, France. He has also served as commissioner, Federal Communications Commission; senior official, Defense Production Administration; and communications adviser to the US Military Governor of Germany at Berlin, Germany. Elder Merrill was born at Salt Lake City the son of Dr. Joseph F. Merrill, later a member of the Council of the Twelve, and Annie Laura Hyde Merrill. He received a bachelor of science degree in mining engineering at the University of Utah. His church activities have included president elders' quorum, president seventies' quorum, superintendent Sunday School, missionary, and president of North Carolina conference. He and his wife Barbara have had six children.





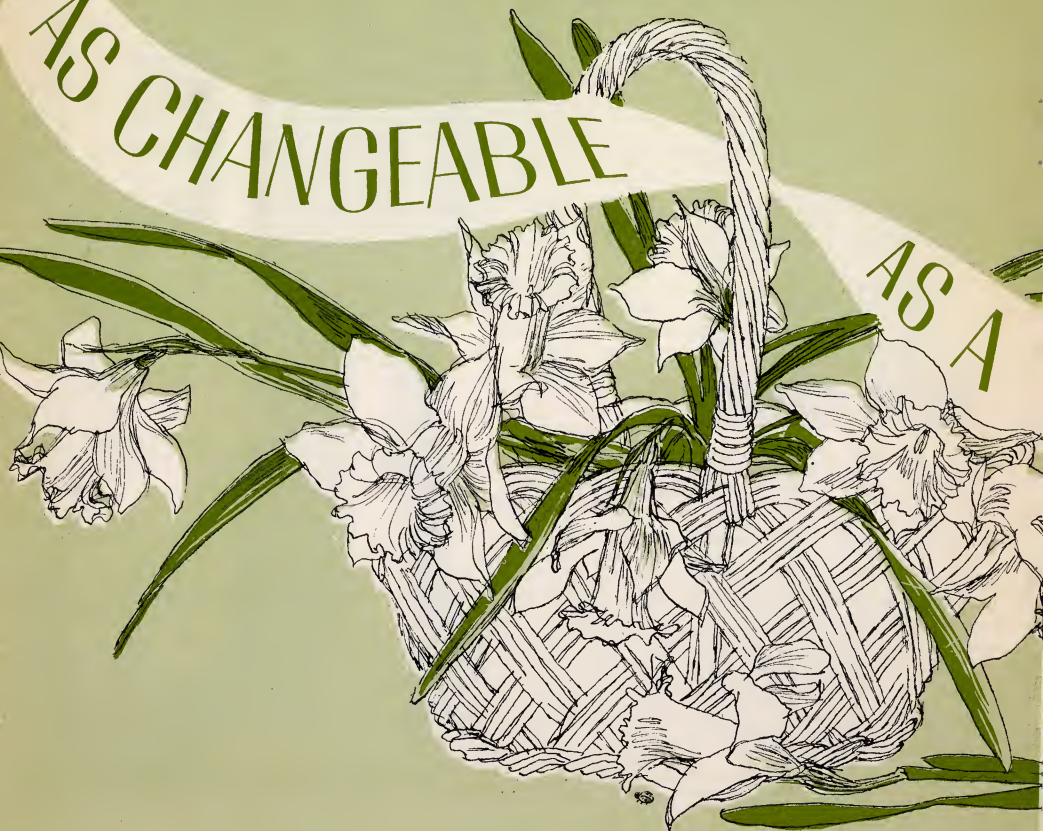
*The first day of spring is one thing  
And the first spring day is another.*

*The difference between them is  
Sometimes as great as a month.*

HENRY VAN DYKE

AS CHANGEABLE

AS A



Removing storm windows, unbuttoning coats, pushing boots to the back of the closet, buying a gay hat, washing the car, finding a four-leaf clover, sunning baby on the patio, turning lights on later each day, looking through dirty windows, shopping for a bright print dress all denote spring far more than tearing February off the calendar. Spring is a way of life, a beginning of a new life, a heavenly time of awakening.

The first day of spring does fall in March, and maybe we'll be lucky enough this year to find the first spring day in its thirty-one days.

Spring is enticing because of its inconstancy. There is nothing mundane about March; it's versatile, mobile, unstable, indecisive, restless, and oscillating. Some people are like this. They are interesting when they are versatile; their changes are chameleon-like, colorful, and invigorating. Others resemble March in a negative sort of way. They are restless, unstable, fickle, indecisive, and as changeable as the shifting sands. Look within yourself and decide which one you are. In many ways it's good to be changeable, nothing static grows. New concepts, interesting different ideas added to you today will make a different you tomorrow. This is progress and growth. But look at the other side of the page, it's good to be fundamentally the same yesterday, today, and tomorrow. In stability we find dependability and reliability. Our basic concepts should not change. A friend is not a friend if he's first hot then cold. Many children are on the

verge of neurosis because their parents are inconsistent and unreliable; they find only insecurity in their mother and father. As changeable as a spring day? Maybe we should look deep inside ourselves to see what is really there.

Being the overseer of the family's health and happiness is a great responsibility. A mother has this duty. She should not be haphazard in her care of her husband and children; their very lives are in her hands. A woman who is so changeable that her family feasts one day and starves the next is failing in her job. You must be consistent as you guard the family's health and happiness. Each day the family meals should contain the four basic food groups that can be depended upon to give the proper nutrients to the body. Supply daily at least four servings from the *bread-cereal group*. This includes cereals, crackers, flour, macaroni, etc., rice, rolled oats, breads, and other baked goods if made with whole-grain or enriched flour. Choose two or more servings every day from the *meat group*, such as meats, liver, heart, kidney, poultry, eggs, and fish, and as alternates, serve dry beans, dry peas, lentils, nuts, and peanut butter.

Next the *milk group* is very important, it includes all kinds milk, cheese, cottage cheese, and ice cream. Adults need two or more glasses of milk a day and children need at least three or four glasses. Some of this milk may be taken in ice cream and cheese. The fourth group is made up of *vegetables and fruits*. This includes all vegetables and fruits with the emphasis on those rich in Vitamin C and Vitamin A.

Good sources of Vitamin C: Grapefruit or grapefruit juice, orange or orange juice, lemon juice, tomatoes, cantaloupe, raw strawberries, broccoli, green pepper, guava, mango, papaya, and sweet red pepper.

Sources of Vitamin A: Dark-green and deep-yellow vegetables and a few fruits, namely: apricot, broccoli, cantaloupe, carrots, chard, collards, cress, kale, mango, persimmon, pumpkin, spinach, sweet potatoes, turnip greens, winter squash, and other dark-green leaves.

Choose four or more servings of these vegetables and fruits everyday. Additional foods such as butter and margarine are also necessary in the diet. Be consistent day by day in serving your family well-balanced, nutritious meals. Be versatile in choosing a variety of different foods. There is safety in variety well chosen. (Continued on next page)

# SPRING DAY

TODAY'S FAMILY  
FLORENCE B. PINNOCK, EDITOR



## *As Changeable as a Spring Day*

### *Spring Suppers for Family or For Special Friends*

1. Spanish Supper  
Asparagus with Melted Butter  
Chef Green Salad  
No-Bake Cheese Cake
2. Special Chicken Salad  
Fruit Plate—sliced pineapple  
pears  
spiced peaches  
dates stuffed with nuts  
Hot Rolls  
Cream puffs with peppermint cream  
and chocolate sauce
3. Baked Ham Mustard Potatoes  
String Beans with Almonds  
Barbecued Salad  
Orange Sherbet
4. Crab Meat Salad de Luxe  
Cheese Potato Chips  
Olives, pickles  
Batter Bread  
Southern Ambrosia

### *Spanish Supper (6 to 8 servings)*

- 1½ pounds of ground beef
- 1 cups diced onion
- ¾ cup diced green pepper
- 1 can (4 oz.) mushroom stems and pieces
- 1½ cups diced celery
- ¾ cup rice
- 1 can (20 oz.) tomatoes
- 1 tablespoon salt
- ½ teaspoon pepper
- ¼ teaspoon thyme

Brown the beef and pour off any fat. Add the remaining ingredients. Cover tightly and cook slowly, (stirring carefully occasionally) until rice is tender. It will take about 30 minutes.

### *No-Bake Cheese Cake*

#### Crumb crust

- 1½ cups fine vanilla wafer crumbs
- ¼ cup sugar
- ¼ cup softened butter or margarine

Combine the ingredients and mix well. Press firmly with the back of

spoon over the bottom and sides of an 8 inch square pan. Chill for at least an hour before filling.

#### Filling

- 1 can (8 ¾ oz.) crushed pineapple
- 1 package (3 oz.) lemon Jell-O
- 1½ cups boiling water
- 1 package (3 oz.) cream cheese, softened
- ¼ teaspoon grated lemon rind
- 3 tablespoons sugar
- ½ teaspoon vanilla
- 1 cup sour cream

Drain the pineapple, reserving the syrup. Dissolve the lemon Jell-O in boiling water. Add the syrup; cool slightly. Meanwhile blend the cream cheese, lemon rind, sugar, and vanilla. Combine ½ cup of the gelatin and the pineapple. Gradually blend remaining gelatin into the cheese mixture until smooth. Fold in the sour cream. Pour into the chilled crumb crust. Chill until set, but not firm. Then carefully spoon on the pineapple. Chill until firm.

This delicious chicken salad comes from Atlanta, Georgia. The wife of stake president William L. Nicholls generously gave us the recipe.

### *Special Chicken Salad (9 servings)*

- 2 cans chicken noodle soup
- 2 packages (3 oz. each) Philadelphia cream cheese
- 1 envelope Knox gelatin
- juice of 1 lemon
- ½ cup mayonnaise
- ½ cup sliced almonds
- 1 stewing hen—cooked and meat removed from bones, cut into medium-sized pieces
- 1 pimiento finely cut
- ½ green pepper finely chopped

Add the gelatin to the cold soup. Carefully warm the soup and add the cheese and stir until smooth, remove from heat, add the lemon juice, mayonnaise, chicken, almonds, and green pepper. Put in an 8 by 8 by 2 inch pan. Chill until set. Serve on greens and top with slivered almonds.

### *Mustard Potatoes (8 servings)*

- 3 pounds of tiny new potatoes

- 2 cups medium cream sauce
- 1½ tablespoons prepared mustard
- 2 tablespoons dehydrated onion chips
- ½ cups finely chopped parsley

Cook the scraped potatoes in salted boiling water until just tender. Add the other ingredients to the hot white sauce and pour over the hot potatoes.

This barbecued salad is a delicious tangy tomato aspic that is excellent served with ham.

### *Barbecued Salad (6 servings)*

- 1 package (3 oz.) lemon Jell-O
- 1 cup boiling water
- 1 can (8 oz.) tomato sauce
- 1 tablespoon vinegar
- ½ teaspoon celery salt
- 1 cup diced celery
- ½ teaspoon each of nutmeg, cinnamon, allspice
- salt and pepper to taste

Dissolve the Jell-O in boiling water. Add remaining ingredients. Pour into individual molds. Chill until firm and unmold on crisp greens.

Batter Bread is always a quick answer to the roll or bread question. This one is especially tasty and can be made in less than two hours.

### *Batter Bread*

- 2 packages dry yeast
- 2 cups warm water
- 2 teaspoons salt
- 2 tablespoons sugar
- 2 tablespoons melted butter
- ¾ cup Parmesan cheese
- ½ teaspoon oregano
- ½ teaspoon thyme
- 1 tablespoon diced onion
- 4 cups all-purpose flour

Sprinkle the yeast over the water in a large bowl. Let stand until dissolved. Add all the other ingredients. Using just half of the flour beat for about 3 minutes with the electric beater. Add the rest of the flour and beat it in with a wooden spoon. Cover and let rise in a warm place free from drafts for about 45 minutes or until it more than doubles in bulk. Butter well a 2 quart casserole and pre-heat the oven to 375 degrees F. Beat the batter for about ½ minute. Turn into the casserole.



Sprinkle top of batter with a little Parmesan cheese. Bake for about an hour or until nicely browned. Turn out of casserole and let cool slightly and cut into wedges and serve.

Again we turn to the South for another delicious recipe. Lucille Brown, YWMIA president of Atlanta (Georgia) Stake, presents her special recipe for Ambrosia.

#### *Southern Ambrosia*

1 quart milk

- 1 can milk
- 1½ cups of sugar
- 1 8 oz. package coconut
- 1 #2 can of crushed pineapple
- 2 large apples grated
- 8 oranges cut up into medium small pieces

Add the milk, sugar, coconut first, then add the grated apple, then the pineapple. Be sure to add the oranges last. Pour into pretty glass bowl. Let stand overnight in the refrigerator.



## THIS MATTER OF MONEY . . .

RICHARD L. EVANS

We have talked of moderation in many matters, and would turn today to moderation in matters of money. In this there is both principle and practicality. Despite friendship, sentiment, love, loyalty, and all close ties and attachments, it would seem surprising how many such relationships are strained or broken on this very matter of money. In a letter to a noble Lord, Edmund Burke wrote: "We spend our incomes . . . for a hundred trifles, I know not what. . . . Our expense is almost all for conformity. It is for cake that we run in debt; 'tis not the intellect, not the heart, not beauty, not worship, that costs so much. . . . It is better to go without, than to have them at too great a cost. Let us learn the meaning of economy. . . . Can anything be so elegant as to have few wants and to serve them one's self, so as to have somewhat left to give, instead of being always prompt to grab? . . ."<sup>1</sup> "Money honestly made and honestly spent," said another source, "is as nearly the root of all physical comfort as money dishonestly made and dishonestly spent is the root of all evil."<sup>2</sup> "The vices, and follies, and sins of men, cost more than everything else."<sup>3</sup> "It is our duty to make money answer as many noble purposes as possible; and those duties come under two great heads . . . to self and family . . . to God and the world. . . . Certain expenditures that go simply for show, for waste, to make a display beyond one's neighbors, we recognize as immoderate and wrong. . . . Let money provide for the family what will give it a full, rich, and happy family life, with the best education for children that can be secured. . . . By such uses as these money achieves righteousness. . . . For God will judge us at last by the way we spend our money."<sup>4</sup> Thus some wise men have spoken of money. The final fact is that debt, no matter to whom, is a sort of slavery; that meeting obligations is a matter of honor, and that solvency is essential to soundness and self respect. There isn't much real influence or confidence without solvency and maturity in matters of money. No man, no family, no business, no nation, can be considered safe or sound that doesn't use wisely what it has, doesn't live within its income, doesn't meet its obligations.

<sup>1</sup>Edmund Burke, *A Letter to a Noble Lord*.

<sup>2</sup>*Independent*, Editorial, October 5, 1899.

<sup>3</sup>Benjamin Franklin.

<sup>4</sup>*Independent*, Editorial, p. 848, 1898.

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## IRISH FRECKLE BREAD!



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with dark juicy raisins**

#### IRISH FRECKLE BREAD

2 packages Fleischmann's Active Dry Yeast

1 cup warm potato water or warm water  
(105°-115°F)

¾ cup lukewarm mashed potatoes

8 tablespoons sugar

5¼ cups unsifted flour (about)

1 teaspoon salt 2 eggs, beaten

½ cup Fleischmann's Margarine

1 cup dark seedless raisins

Dissolve yeast in potato water. Add mashed potatoes, 2 tablespoons sugar, 1 cup flour. Beat until smooth. Cover; let rise until bubbly (about ½ hour). Stir down; add rest of sugar, salt, 1 cup flour; beat until smooth.

Stir in eggs, then cooled and melted margarine. Add raisins. Add enough additional flour to make soft dough. Knead until smooth and elastic, about 5 min. Place in greased bowl; turn to grease top. Cover; let rise in draft-free warm place until doubled, about 1 hour.

Punch down. Divide into 4 equal parts. Let rest 5 minutes. Shape each part into slender loaf 9" long. Put two loaves side by side in each of two greased 9x5x3" pans. Cover; let rise in warm draft-free place until doubled, about 40 min. Bake at 350° 45 min. or until done. Makes 2 Breads.



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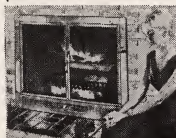
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## THAT'S WHAT GRANDMOTHER ALWAYS SAID!

BY EVA EVANS

What did Grandmother always say?

Oh, lots of things! Grandmother was never one to hedge, to make cautious, equivocal statements.

"Three moves," she always said darkly, "are as good as a fire!"

"Don't throw that away," she always said warningly. "It will come in handy, sometime!"

"Keep a thing long enough," she repeated wisely, "and it'll be back in style."

"... it'll be back in style. . ."

And—it's back! It really is! Who would ever have expected it? Hadn't we all concluded that we'd viewed the cretonne-and-wicker furnished "sun porch" for the last time?

It just goes to show!

I wonder if that old wicker furniture is still up in the attic; back in a dark corner? Surely, surely, no one was so foolish as to discard it, not after what Grandmother always said!

No, it must be there. It must be!

We'll haul it out, maybe give the wicker a coat of paint, re-cover the cushions with fresh, bright cretonne.

And back into the game it goes!

A sun porch again?

Of course not! Let's not be archaic.

A rose by any other name is not a sun porch. It is a "Florida Room."

A Florida Room.

"Keep a thing long enough, and it'll be back in style."

That's what Grandmother always said!

### A NEW HYMN

BY G. HOMER DURHAM

Oh, Father! God! To me it does not seem

Thou sittest on a throne

Nor on a Stone of Scone.

Those symbols speak of other days.

We still may use the devout phrase

For Thee, but discard ancient images

Resembling tribal kings.

For Thou art not a tribal king,

Nor monarch of Byzantium.

But rather, from our radar screens

And dazzling oscillographs,

We may suspect the sort of beams

More 'proximate to Thy hiding place.

Nor can I think of place to hide;  
Instead, an office with a view,  
A view perhaps from outer space—  
Or inward—from some galaxy.  
Some galaxy beyond the Way  
Called Milky, where the fundamen-  
tal stuff,

Intelligence, hydrogen, or faith,  
Or even interstellar gas is made.

And if not made, at least where  
It was found and put to use.

Administrator, Executive, Great Bio-  
physicist;

In mathematics schooled and chem-  
istry,

Thy laws are just.

In them we trust

For we have heard the airline jets,

The Jupiter and the Atlas roar.

We ride the upper atmosphere.

We talk to men without a wire.

We see their faces and their dreams

Reflected on our silver screens.

Then looking at Cape Kennedy, re-  
member

Thou art God of all.

Oh, may we then appointments make  
and keep with Thee

When we are called beyond the seas  
and hills of this abode.

And may the interstellar gas

Not lose the feel or essence of our  
minds

When personality's transition

Is cast after some untoward traffic  
crash

Or heart attack.

We trust Thy physical chemistry

To resurrect humanity

That we may come to live like Thee

And organize some new departures  
from the gas.

Thou art our true Psychiatrist.

We need no intermediaries; nor  
neuropharmacology.

To Thee we can appeal direct,

Our couch the grass, or parlor rug.

Then hear our hymn, our song of  
joy!

If caught in conference or the field  
Beyond light years of our wave  
length,

Then may the heavenly tape record  
Our thanks, for micro-relay unto  
Thee! Amen.

## Church Moves On

(Continued from page 150)

Juarez, Mexico, as president of the Southeast Mexican Mission succeeding President Beecroft. At the time of this call President Hatch was serving as a member of the Juarez Stake high council. He has been a member of a stake presidency, a counselor to a bishop, and a bishop. His wife will accompany him on this mission. The couple has six children.

**18** The appointments of Mrs. Marjorie C. Pingree, Mrs. Cleone R. Eccles, and Mrs. Darlene C. Dedekind to the general board of the Relief Society were announced.

**22** "Feeling well" and "glad to be back" President David O. McKay returned to his desk at his office for the first time in almost three months. During his illness he met regularly with his counselors in his apartment-home. He has also attended some temple meetings with the General Authorities.

The First Presidency announced the appointment of Elder Wilford M. Burton to preside as a mission president over a mission as yet not determined. At this time President Burton is serving as second counselor in the presidency of Ensign (Salt Lake City) Stake. Previously he has served as stake Sunday School superintendent of Bonneville (Salt Lake City) Stake and as a bishop's counselor in both the Yalecrest and the Monument Park wards. He was a member of the Deseret Sunday School Union board for fourteen years. His wife, Dorothy Boud Burton, and their daughter Jane will accompany him to the field of labor. The couple has two older children.

**23** The First Presidency announced the appointment of Elder Howard W. Hunter of the Council of the Twelve as president of the Genealogical Society of the Church. He succeeds President N. Eldon Tanner of the First Presidency in this assignment.

**25** The First Presidency announced the appointment of four new members of the general welfare committee. They are Elders Leo Ells-

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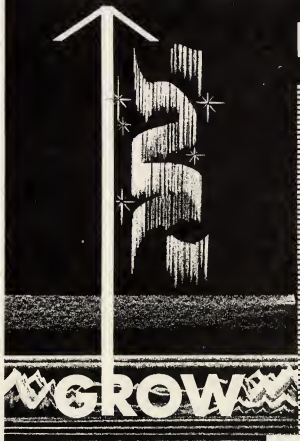
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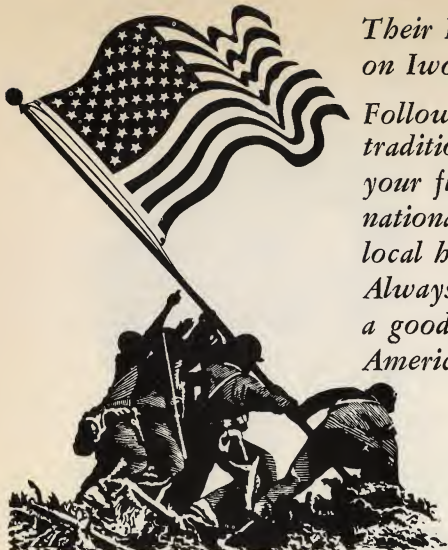
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worth of Deer Park, Florida; James A. Cullimore of Oklahoma City, Oklahoma; Jack R. Prince of Kearns, Utah; and Arben O. Clark of Salt Lake City.

**26** Elder Clarence C. Neslen sustained as second counselor to President Arza A. Hinckley of Ensign (Salt Lake City) Stake succeeding Elder Wilford M. Burton, recently called as a mission president.

**28** United States Secretary of Interior Stewart L. Udall announced that Temple Square and the Lion House in Salt Lake City had been recognized as National Historic Landmarks by the Advisory Board on National Parks Historic Sites, Buildings, and Monuments. They are among forty-eight sites and monuments selected.

### FEBRUARY 1964

**1** February is the traditional birthday penny month for the Primary Children's Hospital in Salt Lake City. Throughout the month homes will be called upon for birthday pennies—now suggested two cents or more for every year of the donor's age—from Church members and friends of the Church. This annual drive is used to help defray the expenses of this hospital.

**3** The First Presidency announced the appointment of Elder O. Preston Robinson as president of the British Mission succeeding President Marion D. Hanks of the First Council of the Seventy in this position. President Robinson is currently serving as a member of the general board of the Deseret Sunday School Union. He is general manager of the Deseret News Publishing Company. His church positions include membership in bishoprics in New York City and Salt Lake City, stake and ward Sunday School superintendents, in the presidency of priesthood quorums, and membership in a high council. As a young man he filled a mission in France. He will be accompanied to this mission assignment by his wife, Mrs. Christine Hinckley Robinson, who is a member of the adult planning group of the Church correlation committee. The couple has two daughters and a son, all grown.

## What Man Is This?

(Continued from page 163)

examination we were discharged."

This incident gives substance to the words of Annie Wells Cannon which she wrote concerning her father, Daniel Wells:

"The fact that father refrained from baptism until after the martyrdom of Joseph and Hyrum, the Prophet and Patriarch, and the expulsion of the Saints, followed by the battle of Nauvoo in which he took a heroic part, was not due to a lack of knowledge and faith in Mormonism, but to a belief that he could render the people better service as a non-Mormon public official, as well as to the opposition of his family, which he hoped to overcome."

This, then, was the man to whom the Prophet paid a farewell visit in order to bid him good-bye. The two had been friends since their first acquaintance in the spring of 1839, the Prophet being then thirty-three and Squire Wells twenty-four years of age.

Among other property owned by the young Squire were eighty acres on the bluffs which overlooked the Mississippi. This was platted into city lots and sold to the Mormon refugees at a very low figure and on easy terms. This kindness to them at a time when kindness from non-members was a very scarce commodity marked the beginning of a great affection between Daniel H. Wells and the Mormon people. The Nauvoo Temple was built upon land which had belonged originally to him.

When the Nauvoo Charter was granted, providing for the organization of the Nauvoo Legion and the University of Nauvoo, Daniel H. Wells became the Commissary-General, (with Joseph Smith as Lieutenant-General of the Legion) and he was also appointed a member of the board of trustees of the University of Nauvoo. In addition he was active as a member of the Nauvoo Agricultural and Manufacturing Association, serving with Hyrum Smith, Orson Pratt, and others.

When Brigham Young and the vanguard group of the Pioneers crossed the Mississippi River and started the long trek toward the west in February of 1846, Squire Wells, still not a member of the Church,

stayed behind in the desolate city. Not until August 9, of that year was he baptized, this just prior to the battle of Nauvoo.

B. H. Roberts gives the following account of the action in this encounter in which Squire Wells distinguished himself as a man of courage and valor:

"The main shock of the conflict was sustained for a time by Gates and Cutler's companies, and they must inevitably have been overpowered by the superior numbers of the mob, had not Esquire Wells come up with Lamoreaux's company to reinforce them.

"The doughty Wells had ridden across an open field exposed to fire of the enemy. . . . He rallied the spirits of the company and they followed Squire Wells to the front where they soon were firing as steadily as their comrades."

The attempt of the Saints to hold out against the mob forces was doomed to failure. Squire Wells, realizing the futility of continued resistance against the vastly superior number in the enemy camp, was instrumental in arranging the surrender of Nauvoo. On the seventeenth of September 1846, the mob forces marched in triumph through the deserted city. One of the very last to cross the river and head toward the west was Daniel H. Wells.

As it was ever to be, Brother Wells' concern was for the Saints. He conducted one group of them to Winter Quarters and then returned to Galesburg, Knox County, Iowa.

Reluctant to leave his wife, who had been unable to accept the revealed truths of the gospel of Jesus Christ, and their son, the time drew near when Daniel Wells knew he must make his decision.

Sorrowing, he wrote the following letter to Brigham Young at Winter Quarters:

President Young  
Dear Sir:

*In regard to my own affairs they remain much as usual, whether for my own wickedness, unfaithfulness or what, I cannot tell, but I see no prospect short of complete sacrifice of everything I hold dear on earth as well as in a pecuniary point of view, as the kindlier affections of the human heart.*

*Please to remember me before the*

*Lord that I may be sustained through the dark day and at least one ray of light may beam into my soul, to cheer me on the way. Think not that I am desponding or despairing, of afflictions, yet my faith is placed upon the Lord of Hosts, and "come weal, come wo," I will be with you by the 1st of April, or sooner if possible.*

*Excuse my troubling you with my puny affairs, for it is only that you may assist me by your faith that I have done so. I should be well pleased to have a line from you, if convenient. Remember me in love to the Council, and accept my sincerest wishes for the welfare of yourself and family.*

Your faithful brother in Christ,  
Daniel H. Wells

President Young replied as follows:

Winter Quarters  
Mar. 1, 1848

Dear Brother Wells:

*I feel to sympathize with you in your afflictions, yet you are aware by this time that those who will serve the Lord will sacrifice everything, whether it be land or possessions, or pecuniary interest or the kindlier affections of the heart, and inasmuch as you do this to the glory of God you will in no wise lose your reward in this world, and in the world to come you will receive eternal life, glory and immortality. Cheer up your heart and rejoice in the day of your deliverance, and comfort your heart that my prayer is offered up in your behalf, and may the time soon arrive that we shall be able to strike hands and go on our way rejoicing to a land of peace, happiness, and holiness, that we may all enjoy health and strength and do the will of Him that sent us.*

Accept the assurance of  
Your faithful brother in Christ,  
Brigham Young

Daniel H. Wells had read Matthew 10:37 many times:

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

He made his choice accordingly. After coming west with the Saints

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in the second company under the direction of President Brigham Young he never saw his wife and son again.

He had proved himself worthy of the confidence the Prophet of the Lord had in him. Joseph Smith recognized the inherent greatness in Daniel H. Wells. So, too, did Brigham Young place great trust in him. He selected Brother Wells as his counselor in the First Presidency, which position Brother Wells filled faithfully and well from 1857 to 1891.

In the military history of the Latter-day Saints, the name of Daniel

of Utah's legislation. He was a member of four Constitutional Conventions, serving as president of the convention held in 1856.

He studied the Constitution of the United States, pondered its principles and understood its application. "The consent of the governed," he maintained, "was the cornerstone of our Republic."

One contemporary, the Honorable Jesse N. Smith of Arizona, a statesman himself once said:

"Since George Washington's time the United States, in my estimation, has produced only two great statesmen, one of whom is Abraham Lincoln and the other Daniel H. Wells."

He served creditably for ten years as mayor of Salt Lake City, was made a member of the first board of regents of the University of Deseret and subsequently served for nine years as chancellor of that institution.

On the Sunday following the arrival of Daniel H. Wells in the valley of the Great Salt Lake President Young appointed him superintendent of public works and announced that the first project would be to build a wall around the Temple Block. In this capacity he directed the construction of the Old Tabernacle, the Endowment House, and the State House at Fillmore. He also was a directive force during the construction of the Salt Lake Temple and the Tabernacle.

During the years in Utah until his death, March 24, 1891, Squire Wells was associated with all the interests of the Church and the development of the commonwealth. In every capacity in which he acted he was the embodiment of wisdom, integrity, and honor, fearless in defending friend and truth.

Did you ever wonder what the Prophet Joseph Smith saw in this man, not a member of the Church, that he made a point to visit him and bid him farewell on his last ride from Nauvoo? I did. But I don't wonder about it any more.

The grandeur of his character, the loyalty and fidelity to every trust placed upon Daniel H. Wells is revealed best through a statement from his own lips:

"... and it is interwoven in my character never to betray a friend, or a brother, my country, my religion, or my God."

## ETERNITY IS NOW

BY LEONA FETZER WINTCH

*Unbought treasures come to man;  
Grasping, getting, keeping—dying  
Long before his death, he does not  
Scatter blessings in his hands.*

*Thou madest man, O God, to have  
dominion  
Over thy creations. Should he not  
first  
Dominion self? Thou hast crowned  
Him with honor and glory. Honor's  
crown  
Is lost in greed and sends him far  
From "a little lower than the angels."  
Hollow shibboleths crucify his spirit,  
Tomb his furnace soul.*

*But when, from out the sepulchre of  
life*

*He stands, heaven shines upon  
His head; sloth and sin no longer  
Shadow him nor bar his windows.  
This, in life, is resurrection.*

*Eternity is now.*

H. Wells led the names of all others, from the defense of Nauvoo in 1846 to the treaty of peace in 1868 which terminated Indian hostilities in Utah. It has been said of him that he was the Robert E. Lee type of soldier—a true leader combined with a great heart.

He was both a lawyer and a law maker and for a period of forty years he had much to do with the shaping



MARCH 1964

# *The Era of Youth*

MARION D. HANKS, EDITOR / ELAINE CANNON, ASSOCIATE EDITOR

**words**

**THE ERA  
OF YOUTH**

***words***

**WORDS**

Words are fascinating. They're tools and symbols and games, if you like. They're a collection of letters or a mood maker.

They sound alike and spell different—*tear* and *tier* or *not* and *knot* or *pray* and *prey*.

They look the same but mean something else—*litter* and *litter*. What'll you have puppies or scrappaper on the lawn?

Take the *o* from *board* and you're talking about poets. Add an *s* to *hear* and you are in the clipping business. Change *mad* to *dam* and *tort* to *trot*. Rhyme *cord* and *fjord* and *tasty* and *pasty*. Scramble the letters in *slat* and you are low man on the totem pole.

Say *square* and what you mean depends upon your generation.

Say *surf* and today you are talking about athletics on the dance floor instead of at the beach.

The bat of an eyelash or the tilt of the head can change *no* to *yes* in moment. Yes, words are fascinating. Taking a new look at some old words in your life is a gay way of spending a day and might possibly give you an insight into making the most out of what you have to work with, whether it's words or opportunities and talents!

And that's what this issue is all about.

Elaine Cannon

# DISCONNECT

**DISCONNECT** your social life from your church life and the outcome is apartheid.

**SHY** Why? You are a child of God. And that's something. And so is everyone else. So why be shy?



**LOVE:** a splendid way of feeling, not to be confused with any less lofty emotion.



**TELEPHONE:** is a tool is a terror is a trial is a treat—depending on who is doing the calling and how.

shy



# ***FACSIMILE*** **FACSIMILE**

**FACSIMILE:** something which you might do until the real thing comes along—unless you are talking of love, or life itself.

**SAFETY:** Be safe in your driving . . .  
you're whole future is pinned to it.



# BOY

**BOYS** who learn to use their priesthood just as they learn to use a car accomplish great good for Heavenly Father (in his name and for his purposes) among his children on earth.

**ELEPHANT:** good for joke telling but better for reminding that remembering is smart for people as well as elephants.



*Girl*

**GIRLS** say the poets are sugar and spice and everything nice. Would rollers and hair spray be more near the truth?

**PROPS** in your life: legs sturdy from exercise; conscience pricked by the Holy Ghost; mind quickened by learning; parents who love you.

**PROPS**



**TWIST** your thinking like your dancing, twist your friends around your finger, twist your dad's arm to get your way and one day you'll wish you'd played it straight.

**SCHOOL:** a building to some, a system to others, a precious time in your life to the wisest among you.

school

**OVERWEIGHT:** he who eats much gains much; also loses much!





**DOUBLE**  
**DATE**

**DOUBLE** date doubles dating pleasure on a more the merrier basis.

**upsidomw**

**UPSIDE DOWN** values can bring heartbreak.  
Putting first things first, top things on top,  
takes some self-discipline but reaps rewards



**TRIO:** can be fun when it's a singing situation but not so fun when it's two-is-a-couple-but-three-is-one-too-many.

**PURE:** what soap is and everyone ought to be.

PURE

**EMBARRASS** a friend thoughtlessly,  
and you may find he is one no longer.

**EMBARRASS**

RIE



# RESIST



**RESIST** temptation and tattling and compromising your standards, **no matter what.**

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**LONELY AND TOGETHER:** if all the lonely ones got together, what a happy crowd that would be.

**JUMP** around from friend to friend, from job to job, from hobby to hobby and you get nowhere very fast.

**JUm**

**p**



**ADD** to your knowledge of the gospel and add strength to your convictions.

**high**

**HIGH** principled people walk tall!

**SQUARE** up your behavior and round out your life.

**SQU  
ARE**

**DISAPPEAR**

**DISAPPEAR:** concentrated effort in the right direction can make most bad habits disappear.





**CAREER:** it isn't so much what you do as how you do it. Plan, dream some, prepare, and then perform when that day comes.

**BOAST** of your busyness and you'll soon find yourself with nothing to do.

**b***oast*

**ECLIPSE**

**ECLIPSE** is a sun thing or a moon thing but it can happen to people when a bright star is on the scene.

**LOUNGE** in front of a TV set, around the house, the church, the street light, the corner store and watch the rest of the world go by. Lounge is another way of saying lazy.

*lounge*

**conscience**  
CONSCIENCE

**CONSCIENCE** can be a young adult's best friend. Cultivate one!

**COZY:**  
Peace of mind  
creates a  
cozy feeling.

*Cozy*

**ADJUST**

**SKIING** is like life . . . uphill and downhill and tracked with exciting patterns.

***SKIING***

**DEPTH**

**DEPTH:** in your innermost part, in the very depth of your soul you should know The Church of Jesus Christ of Latter-day Saints is his kingdom on earth. Pray for this knowledge.

*Say what you mean — and mean what you say*



# The Last Word

"What kept you so late at school, Sammy?" questioned his mother. "The teacher kept me in because I didn't know where the Himalayas are." "Serves you right. You ought to remember where you put them."

The teacher was checking her student's knowledge of proverbs. "Cleanliness is next to what?" she asked. A small boy replied with real feeling: "Impossible."

Man is an eternal being, his body is eternal. It may die and slumber, but it will burst the barriers of the tomb and come forth in the resurrection of the just.—President John Taylor

A teacher must be like an expert gardener. She must know when to hoe, when to prune, and when to leave alone.

The lazier a man is, the more he plans to do tomorrow.

Wisdom denotes the pursuing of the best ends by the best means.  
—Francis Hutcheson the Elder

The nicest thing about the future is that it only happens one day at a time.

*Money is a good servant, but a dangerous master.*

**A man can wear his hair three ways: parted, unparted, or departed.**

*He is a wise man who does not grieve for the things which he has not but rejoices for those which he has.—Epictetus*

If you confer a benefit, never remember it; if you receive one, never forget it.—Cicero

Flattery: The power to describe others as they see themselves.

Not what we give, but what we share, For the gift without the giver is bare.—James Russell Lowell

"Easter, says Merriam-Webster's New Collegiate Dictionary, is from "the Anglo Saxon eastre, from the name of the old Teutonic goddess of spring, the Anglo Saxon eastre. Easter is the first Sunday after the first full moon that falls on or next after the vernal equinox. (March 21 in the Gregorian calendar); if the full moon happens on Sunday, Easter is celebrated one week later. Easter Sunday cannot be earlier than March 22 or later than April 25. . . ."

*An item appeared in a trade paper the other day that more than two thousand elephants are required to make our piano keys. Isn't it wonderful what those huge animals can be trained to do?*

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# The Dream and the Substance...



Dr. John T. Harris held fast to a dream... a dream that was about to be fulfilled.

Eagerly on a Monday morning he went to check on the progress of his new clinic building. The boards and bricks put in place by the workmen were not merely boards and bricks—they represented years of hard work in a small community, serving the people of his town and surrounding towns with excellent dental care. Little did the doctor realize as he walked up the makeshift board ramp to the side door of the structure that he would never see the building completed.

Noticing a pool of water on the floor, indicating a problem below, John Harris, age 35, crawled under to investigate. He came in contact with electric wiring which, then grounded against his body, snuffed out his life.

Seven months prior to this tragic mishap, Dr. Harris had wisely added a \$50,000 Beneficial Life Insurance policy to his estate. Mrs. Harris and their children were spared an unbearable financial burden which otherwise would have been added to their burden of grief at the loss of a young husband and father.

Total premiums of \$791 returned \$50,000 to help rear a family of youngsters who must now manage without a father.

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